

4475  
*The Scripture Doctrine of the Deity of the SON  
and HOLY SPIRIT, represented*

IN TWO

S E R M O N S

PREACHED AT

B R I S T O L,

MARCH 24, and APRIL 21, 1765.

Occasioned by a Pamphlet, entitled *An Attempt to  
restore the Supreme Worship of GOD the Father Al-  
mighty.* By GEORGE WILLIAMS, a Livery-Servant.

TOGETHER WITH SOME

Animadversions on the Preface

To the Second Edition of that Performance,

By T. A. O. T. C. O. A. D.

By CALEB EVANS. *K*

The THIRD EDITION.

—Baptizing them in the NAME of the FATHER, and  
of the SON, and of the HOLY GHOST. Matt. xxviii. 19.

Canst thou by searching find out GOD? canst thou find out  
the ALMIGHTY unto Perfection? Job xi. 7.

B R I S T O L:

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( 1 )

P R E F A C E.

THE following plain discourses, were drawn up without the most distant view of their publication. They were design'd only for the use of the congregation to whom they were deliver'd. Nor would any solicitations have prevail'd upon me to make them more public, had not a second edition of the Liveryman's pamphlet, been publish'd patroniz'd and strongly recommended, by the gentleman who is pleas'd to style himself T. A. O. T. C. O. A. D. Tho' even then, till I found every method was taken to spread this book amongst all sorts of people, and that the prefacer and patron of it was very active in spreading it *particularly here*, I had no thoughts of appearing in public against it. But this rous'd me. And I could now no longer, with a good conscience, venture to remain silent. What I plead for appears to me *important truth*: whilst I cannot therefore but regret

the prevalence of what is opposite to it, I am bound to do all I can in my narrow sphere, to prevent its further progress. And it is my earnest prayer, that what is here offer'd may have this happy effect !

The sermons are printed, with very little variation, as they were first compos'd ; except the addition of a few notes that seem'd necessary to elucidate some parts of the subject. To have further enlarg'd the plan and attempted any thing more elaborate, it was thought was unnecessary, and might perhaps be less familiar and useful than the present performance.

As it was long after these discourses were preached that the second edition of the *Liveryman's Attempt* was publish'd, no notice is taken in them of the *extraordinary preface* with which this edition of that notable work is introduc'd. Some animadversions upon which I shall therefore here subjoin.

The author of this preface styles himself T. A. O. T. C. O. A. D. His reason for assuming such a pompous title, I pretend not to enquire into ; but for the satisfaction of those of my readers who may not be much vers'd in the science of initials, I think it proper to inform them that this long list of capitals decypher'd, presents to us *T. be A. uthor O. f T. be C. onversion O. f A. D. eist.* Or the *Rev. Mr. Harwood*, who is the author of a pamphlet that goes under this name. Some little elliptical impropriety however there certainly is in his assuming this title, as he was not the *author* of the *Deist's conversion*, but only of *an account of it*. And he should therefore have made his diploma a little longer, to have been quite consistent, and have styled himself T. A. O. A. A. O. T. C. O. A. D. But whatever objections may lie against the title of the prefacer, there are much greater against the preface itself.

It begins with florid declamations upon the *unity of God*. And yet the very book

it recommends, in express terms contradicts this great principle, and asserts that there are two Gods, a supreme and a subordinate one. We are told moreover that the unity of God was revealed to the Jews, "*to secure them from the polytheism and idolatry of the Pagans ;*" which (according to this author's own account of it) was not the denying the supremacy of ONE GOD, but admitting "*a plurality of subordinate Deities.*" And yet *such* a plurality of Deities, even one supreme and at least one subordinate, is afterwards strongly contended for by the very man this prefacer patronizes. Is not this grossly inconsistent? I am willing to "*rest the appeal with a Turk, an Indian, a Cherokee, or Job the African.*"

As to what is said that "*there is not a single passage in all the old testament that gives its readers even the most distant intimation of three coequal Gods,*" I would observe, that no one pleads for this doctrine; as this writer well knows, notwithstanding he so constantly speaks of the *Asbanasians* as



maintaining it. The *Athanasians* uniformly plead, that tho' there are what we call *three persons* in the Godhead, yet that there is but *one God*. Whilst the *Arians* do fully allow of *two Gods*, a supreme and a subordinate one. Now of this *latter doctrine* there is not I am sure the most distant intimation in all the old or new testament either. But that both the old and new testament do speak of the SON and SPIRIT in such a manner, as to oblige us either to allow there are more Gods than one contrary to express scripture, or that the SON and SPIRIT tho' distinct as to person and office, yet are as to their divine nature and essence one with the FATHER, can be, and I hope in the following discourses is made most fully to appear.

We are told however that “ *the grand reason of the Jews rejection of the gospel is the athanasian impiety of three Gods;*” tho' as I have just observ'd no such impiety exists. But supposing the *athanasian impiety* to be what our prefacer calls it, and supposing it



was to be universally rejected ; would not the *arian* impiety of two Gods, a superior and inferior one both objects of religious worship, be as grand a reason why the *Jews* should reject the gospel, as the *athanasian* impiety ? Especially as this *arian* impiety so exactly coincides with the *pagan* doctrine, against which the *Jews* are so particularly caution'd ?—It follows, “ I once asked a *Jew*, of distinguished erudition and intelligence, who had read some of the best christian authors, the reason of his disbelief of the christian revelation. Because, the Christians, he immediately answer'd, worship more Gods by two, than we *Jews* do, and our religion teaches us to do.” But would this *Jew* have been made a believer if he had been inform'd that Christianity taught us only to worship two Gods, one supreme and one subordinate ? Our prefacer adds, “ They stumble at the very gate of Christianity. They find an unsurmountable obstacle to obstruct their first entrance. This suppos'd doctrine of three con-substantial, coeternal, coessential, Beings, disgusts and shocks them, rivets their incredulity,

and causes them to turn away from our divine religion with aversion and horror." But why should this disgust and shock them, &c. any more than the notion of an *uncreated* and a *created* God, which are both objects of religious worship? Tis *this notion* which most agrees with the *heathen* mythology, from which the *Jews* were always taught to turn away with aversion and horror. — But tho' this gentleman tells us the *athanasian* impiety is "*the grand reason why the Jews reject Christianity,*" I believe there are many, of his *own sentiments* as to the point contended for, who yet in this concerning the *Jews*, will rather smile at the conceit, than assent to it as a truth. Mr. *Harwood* may himself believe it is as he represents it; but most others will I am persuaded be fully of opinion, that the grand reason why the *Jews* reject Christianity, is because they look upon the person we call JESUS CHRIST (without any regard to what is said of his divine nature) to have been an impostor and not the true Messiah. And accordingly whenever they speak of JESUS

with freedom, it is in terms of reproach and contempt. But suppose what is called the *athanasian* impiety, really was "*the grand reason why the Jews reject Christianity, the doctrine which disgusts and shocks them,*" &c.—must we upon this account reject it? Or suppose *Casaubon* was to prove (see p. 3d of the preface) "*that this doctrine prevented more people from embracing the christian faith than any other thing he knew,*"—must we therefore give it up? Who does not know that the preaching of CHRIST crucified, was to the *Jews* of old a stumbling block, and to the proud *Greeks* foolishness? But did the apostles upon this account refrain from preaching this doctrine? No; but Paul particularly exclaims with a holy vehemence, \* "*God forbid that I should glory save in the cross of our LORD JESUS CHRIST!*" And their united voice concerning this doctrine was, † "*we preach CHRIST crucified.*" This is the doctrine, which however it may be derided and contemned, we preach and are determin'd to preach.—If the *athanasian* impiety as it is styl'd, be not a scripture

\* Gal. vi. 14.

† 1 Cor. i. 23.

doctrine, let it be rejected ; but if it be, the aversion of the *Jews* or of all the world, can be no reason why it should be cancell'd. And supposing their aversion to it as great as is represented, (tho' I believe few of them know any thing of it) yet the doctrine *may be* nevertheless very true and very important. Their aversion to it, I am sure does not prove it otherwise. So that all that is so floridly said about the *Jews*, after giving it its full scope, appears to be at best only *much ado about NOTHING*. Or if it proves any thing it is this ;—because the *Jews* are disgusted at the *athanasian* impiety, if you desire their conversion, you must give up this obnoxious doctrine. And upon the same plan we may effectually prove, that in order to make *Christians of the Jews*, (*risum teneatis amici !*) we must ourselves give up *Christianity*. For it is well known that the most distinguishing part of *Christianity*, *salvation by the death of CHRIST*, is a dreadful stumbling block in their way ; which upon the principle laid down we must therefore set aside : as many indeed



have done. But whether this is not *betraying* Christianity rather than *promoting* it, I leave every serious impartial person to judge.

Our prefacer further observes, “ *Our blessed LORD sealed this cardinal truth, the supremacy of ONE GOD, with his divine sanction.*” And so he did this cardinal truth, \* “*I and my father are one.*” But “*there are above an hundred passages in which he declares the great GOD sent him.*” And what if there were two or three hundred such passages? Who calls this in question? But what then? Does this prove that his humiliation was not voluntary, or that he was not of the same divine nature and essence with his Father? “*The inspir’d apostles moreover, we are told, deliver the plainest declarations on this head, calling the supreme Being the GOD and Father of our LORD JESUS CHRIST, and asserting that—to christians there is but one GOD.*” And who denies it? But do not these inspir’d apostles tell us also in the plainest manner, that † “*in the beginning was the Word, and*

\* John x. 30.

† John i. 1.



*the Word was with God, and the Word was God ?*" And that \* "*great is the mystery of godliness, GOD was manifest in the flesh ?*" And tho' by one means or other, I pretend not to say what, many have obscur'd this great truth, yet nothing scarcely in the divine volume to me appears plainer, than that there are three who bear record in Heaven, the FATHER, the WORD, and the HOLY GHOST, and that these three are as to their divine nature and essence ONE. And of this, I am as willing as Mr. *Harwood* can be, to rest the appeal with any impartial and intelligent person ; tho' after every appeal, it is the duty of all to judge for themselves, that they may be fully persuaded in their own minds.

We are next told, "*Dr. Chandler asked Job the African, when he was in England, after having perus'd the new testament in arabic, how many Gods he found taught in that book ? He answered ONE God ! ONE great good GOD !*" But to what purpose

\* 1 Tim. iii. 16.

this story is introduc'd, 'tis difficult to say. If the *arabic* version of the new testament which *Job* read, was in substance the same with our common versions, and he understood what he read ; I believe every one would have been greatly surpriz'd had he given any other answer than he did. For it is because the scriptures so expressly assert that there is but ONE GOD, that we *Atbanasians* as we are call'd, cannot fall in with the *arian* principle of a supreme and subordinate GOD. And I should be glad to know, if, as *George Williams* positively assures us, (see p. 7 of the second edition of the attempt) "*the scripture every where declares, that the FATHER only is the supreme GOD, and the SON an inferior GOD,*" how it came to pass *Job* the *African* did not find this out ? Surely he was a dunce not to find out what the scripture *every where* declares ! And yet if he had found this out, he would not have answer'd as he did, but would have rather said ;—two GODS ! ONE great good GOD ! and one little inferior GOD !

But we are further inform'd that " *our Saviour in the plainest terms assures us, that HE was the messenger of GOD, that he RECEIVED HIS LIFE from the Father, that the doctrines he taught were not HIS, but the FATHER'S, who SENT him, that he came not to do HIS OWN will, but the will of GOD, that all power was GIVEN to him in heaven and earth.*" All which is just as much to the purpose as the preceding story of *Job the African*. If it had been otherwise than is represented, wherein would the concurrence and love of the *Father* have appear'd in the work of redemption? Or wherein could the *LORD JESUS* have performed any meritorious act of *humiliation and obedience*? That the *Son* received his human nature from the *Father*, and that as mediator he was *sent* by the *Father*, &c. is most readily acknowledg'd. The purport of which is, as the apostle *Paul* expresses it, \* " *he MADE HIMSELF of no reputation, TOOK upon him the form of a servant, HUMBL'D HIMSELF, and BECAME obedient unto death.*" But are we upon this account to deny his Deity?

\* Ph. I. ii. 7, 8.

Or rather, ought we not to admire his amazing humility, in that tho' he was *in the form of God*, he *took* voluntarily and freely *took upon himself*, for the sake of guilty sinners of the human race, *the form of a servant*? If he had not been *sent* by the Father, &c. how could he have done this? And if he had not been of one nature with the Father, so as to be under no previous obligations without his own voluntary consent, wherein would have been any *humiliation* or *merit* in his doing it? And tho' we afterwards read of God's exalting him, yet it is in consequence of his humiliation, and must be understood therefore as referring not to an exaltation of nature, but only as mediator and the head and representative of all true believers. In which view, his exaltation is to be consider'd as an example and earnest, of the exaltation of all his faithful disciples and followers.—And why those things which are evidently spoken of CHRIST as man and mediator, should be confounded with what is spoken of him as to his original and divine nature, I know



not ; unless it be on purpose to perplex and render unintelligible, what would otherwise be as clear and plain, as it is possible any thing of this nature should be.

What follows, I freely confess, astonishes and shocks me. *“ Believe the holy JESUS to be the same individual being with GOD the Father, and you believe says our prefacer, the following CURIOSITIES. That the Father is the Son, and the Son the Father : that the Son is as old as his Father, and the Father no older than his Son : that a woman brought forth GOD Almighty : that the Jews killed GOD Almighty : that the blessed GOD, one of whose essential attributes is immutability, was changed and modified into an infant : that the king eternal and immortal became mortal, bled and died : that JESUS CHRIST when he prayed on earth as he often did, prayed to himself ; that CHRIST, who according to the VULGAR NOTION, made satisfaction, made satisfaction to himself : that he who now is our mediator mediates with himself : and that he who now sits at the right hand of GOD sits on the right hand of himself !*



*I own I can never think of these things without horror.*" And I own, I can never read such things without the greatest horror, and I will add, pity and concern for the writer of them. What ideas this writer may affix to the terms "*the same individual being*" I cannot say : but that the holy JESUS is essentially one with his Father as to his divine nature, tho' distinct as to person and office, I most firmly believe ; and yet apprehend I do not believe any CURIOSITIES, but such as are most evidently contain'd in the holy scriptures. According to this writer, I believe "*that the FATHER is the SON, and the SON the FATHER*" ; but I take the liberty to say I believe just the reverse, that the FATHER is not the SON, nor the SON the FATHER ; and yet that the SON and FATHER are possess'd of one and the same divine nature. And is this such a laughable curiosity as is made of it ? I might ask this writer ; — do you believe your son to be of the same nature (i. e. human) with yourself ? And do you because of this, believe therefore *that your son is his father*,

and that *you his father* are also *his son*? I suppose you can tell better how to distinguish, than to run into this "*inexplicable confusion*," and admit of this "*unintelligible jargon*" concerning this case. And so you might if you would, concerning the DIVINE FATHER and his SON.—But another curiosity the *Athanasians* are said to believe is "*that the Son is as old as his Father, and the Father no older than his Son.*" To which I would reply;—if the natural idea of a son, is that he fully partakes of the same nature with his father, then may we naturally suppose when CHRIST is spoken of under the peculiar terms of the \* "*only-begotten SON of GOD*", it is suggested to us he is fully of the same nature with his DIVINE FATHER. And if necessary eternal existence be essential to the divine nature, this must belong to the SON as well as the FATHER. And consequently what is said of the one being as old and no older than the other, which are relative ideas that belong only to finite creatures, is ludicrous rather than solid, and more adapted to *confound* the simple

\* *John* i. 14. 18.

than to *convince* the serious enquirer. In every simile taken from human things, by which divine things are illustrated, who does not know there will always be a great disparity : and that without allowing for this, we must upon almost every religious subject run into the grossest absurdities ? As particularly when human organs and passions are attributed, by way of simile, to the great God. The next curiosity is, "*that a woman brought forth God Almighty.*" But we *Athanasians* believe, that the virgin MARY brought forth only the holy child JESUS : tho' we do believe that this child was not only called, but *actually was* or he would not have been called, IMMANUEL, God with us ; and that *in him dwelt*, as the scripture declares, not only the Godhead, but the fullness of the Godhead, yea "*all the fullness of the Godhead bodily*". \* Again, we are charg'd with believing "*that the Jews killed God Almighty.*" But we really believe that the *Jews* could and did only kill the *man* CHRIST JESUS. Which is very consistent with our firmly believing that this

\* Col. ii. 9.

man CHRIST JESUS was also, in an ineffable manner, the LORD of life and glory, yea that he is truly and properly GOD; since the church of GOD is spoken of as having been purchas'd with *his own blood*.<sup>\*</sup> But the *Athanasians* are further laugh'd at, as believing, "*that the blessed GOD was changed and modified into an infant*." An absurdity indeed! but not an *athanasian* one. The *Athanasians* only believe, according to the scripture, that the infant JESUS was inconceivably united to him who in vertue of his divine nature and essence is justly styled GOD over all; and that it was therefore GOD that was manifest in the flesh. And tho' they do believe, "*that the King eternal immortal became mortal bled and dyed*," yet they believe he did so *only* in his assum'd human nature. And this is just as great a curiosity to explain, as it is how he that was born of the virgin, could yet say of himself, as it is well known he did, "*before Abraham was I am*". † But the *Athanasians* believe,

<sup>\*</sup> *Act. xx. 28.*

† *John. viii. 58.*



says this writer, "*that when CHRIST prayed on earth he prayed to himself, &c.* I must however take the liberty to say, they do not. Nor is there any occasion for such a belief, whilst we maintain a distinction as to personality and office betwixt the Father and Son, and that CHRIST was truly man and mediator, as well as with respect to his divine nature and essence ONE with GOD. Nor did this writer need to be told this, however ignorant he may *appear* to be concerning it.

So much for the curiosities we believe : which we have seen are only *such* curiosities as GOD's holy word sets before us, however distasteful they may be, to the delicate palate of this writer. And if these curiosities are therefore scripture curiosities, I hope none will be shook in their attachment to them by the most ludicrous misrepresentations that can be given of them ; nor imagine that an adherence to them, is a departure "*from the simplicity of the gospel.*"



As to the comparifon made betwixt the *Athanafians* and the *Heathens* who have Gods many and Lords many, it certainly belongs rather to the *Arians*; fince they allow a fupreme and fubordinate God, whilft the *Athanafians* uniformly maintain that there is but ONE God.

In answer to the queftion, “ *can a fingle paffage of fcripture be produc’d, where religious worship is paid to the Holy Spirit?* ” tis fufficient to fay here; are we not baptiz’d in the name of the HOLY SPIRIT as well as of the FATHER and SON?

“ *How many confcientious clergymen and confcientious laity there are who regard the athanafian fyftem with deteftation, &c.* ” or how confcientious they are in their deteftation of it, I cannot fay: but I think it is an infulr upon the memory of “ *the great and good Bifhop Tillotfon,* ” to infinuate that he was of this number. For tho’ he did think many expreffions in the *athanafian* creed very exceptionable, as they certainly are, and

with'd therefore that the church was but once fairly rid of it;—yet was he so far from regarding what is generally understood by the *athanasian system* with detestation, that he maintain'd and patroniz'd it himself: as must be known by all that have been conversant with his writings.\*

The next anecdote we are presented with is very extraordinary indeed. “*The grand reason with all intelligent dissenters for their separation from the establishment, is, because worship is addressed to wrong objects.*” This is much such another curious discovery as that we had before about the *Jews*, and just as true. When I first read this sentence, I confess I was startled, and even now can scarcely tell how to think but the printer has made some mistake. If it only implied, that those *alone* among the *dissenters* are *intelligent*, who *reject* what is called the *athanasian impiety*, I should not have been sur-

\* See his sermons on the Trinity, vol. I. of his works, fol. edit.

priz'd at all. For this is what I know our prefacer would not scruple to assert ; as in his usual style, those only that are of his own opinions are denominated *rational intelligent* and *well instructed*, and all others knaves or fools. See his proposals for a liberal translation of the new testament. Tho' I will do him the justice to own, a very different spirit breathes in his answers to the questions propos'd to him at his ordination ; which makes me hope there is a pleasing alteration in him, and that he has by this time, exchanged the supercilious air of infallibility, for the meekness and love of the humble benevolent *Christian*. But what he here says concerning the *dissenters*, is certainly very unaccountable. For it does not merely imply that *no dissenters* are *intelligent* but such as *reject* the *athanasian* impiety, but that this impiety is the *grand reason* with *all the intelligent* amongst them, for their separation from the establishment. Surely this is saying a great deal ; and I am sure much more than can be supported by the *least shadow* of a proof. What, were all the

puritans the forefathers of the present dissenters, who perfectly agree'd with the establish'd church as to this doctrine of the Trinity, *unintelligent* dissenters, in the opinion of a *dissenter* himself? Or has this prefacer been authoris'd, by *all*, that HE esteems the *intelligent dissenters* of the *present* day, to declare on their behalf, that "*the grand reason of their separation from the establishment, is because worship is address'd to wrong objects?*" According to Mr. Toogood,\* and I suppose it will be allow'd he is an *intelligent* dissenter, tis no such thing. For he maintains that the dissenters separation from the establishment, is founded entirely upon the principles of religious liberty. That they dissent, not so much because of any disagreement with the church principles, which makes no alteration as to the main ground of their dissent; but because they look upon "*the power the church assumes to decree rites and ceremonies, and authority in matters of faith,*" to be an "*usurpation.*" And that the dissent-

\* See his letters in answer to *White*, p. 2, 3, &c.



ers therefore “ are justified, and will have honour before GOD, for entering their protest against it; for asserting the rights and privileges of the christian church; and standing fast in the liberty wherewith CHRIST has made them free.” If the church has power to dictate in matters of faith, tis undoubtedly every one’s duty to submit and obey; let the articles of that faith be what they will: but if the church has no such power, and it is the duty of every one to think judge and act for himself, according to the dictates of his own conscience; then we ought *not* to submit (in the opinion of this writer) to the power assum’d by the church, even tho’ the sentiments of the church agree ever so nearly with our own. So far is that part of the church doctrine mention’d by our prefacer, from being the grand reason with all intelligent dissenters for their separation from the establishment. But this gentleman, in his flaming zeal for *arianism*, is ready to say upon every occasion,—is there any evil, and the *Athanasians* have not done it? It would however be well for him in time to come, to see to it that his zeal be

more according to knowledge and truth, lest he gibbet his own character upon the gallows he erects for the *Athanasians*.

Wherein the reasoning in the *athanasian* creed is applicable to the fine story of "*an apple tree, a pear tree, and a plumb tree*," I am not intelligent enough to perceive. But as our Author says,—"*it fills one with commiseration and grief to think how much this jargon impedes the progress of Christianity in foreign countries*;" so I can say with deep concern,—it fills me with commiseration and grief, to think that one who is styled a minister of CHRIST, should be capable of talking thus ludicrously upon the most serious subject! What more likely to impede the progress of Christianity, than the discovery of such levity in a christian minister!

"*The Mahometans (we are told) all to a man, believe in one supreme God ;*" and so do the *Athanasians*.

"*Confucius the Chinese philosopher, we are further inform'd, derided the notion of a mor-*

*tal* God." And well he might, for it is a contradiction in terms. But is this an *athanasian* principle? No;—but an *arian* tenet! The *Athanasians* have no idea of a *mortal* God, but regard it as an *arian* figment!

As to what *Tindal* the celebrated deist says, if it prov'd any thing, it would prove too much. For unless he look'd upon the obnoxious doctrine as *really* contain'd in the *new testament*, it could not have been an objection with him against *Christianity*; and if it be in the new testament and yet an absurdity, tis an objection not against one sect of *Christians* only but against *Christianity* itself. With all due deference however to this celebrated *Deist*, I must say that it appears to me, there is so far from being any *inconsistency* (as he affirms) in *equality* and *mediation*, that you cannot consistently form an idea of the one without the other. For instance, who shall *mediate* betwixt *man* and *man*, but *man*? Betwixt a *King* and a *King*, but a *King*? And who then betwixt God and *man*, but JESUS CHRIST who is

God-*man* mediator ? Does my being a human creature, incapacitate me to *mediate* betwixt one human creature and another ? Must we call in the brutes to be mediators ? And does CHRIST's taking upon him the human nature, and thereby uniting the divine and human natures in his person, incapacitate him to be a mediator betwixt an offended God and offending guilty men ? Wherein is the inconsistency of this ? Rather, is it not perfectly agreeable to our first and most common conceptions of things ; and altogether *inconsistent* to suppose it should be otherwise ?—As to the inconsistency of *equality* and *supremacy*, which the same writer mentions ; I would observe, if the one was oppos'd to the other it would be inconsistent indeed : but that the FATHER SON and HOLY GHOST, should be *equal* in the possession of *that supremacy* which is peculiar to Deity, is no more inconsistent, than that three or more regents should be *equal* to one another, and yet constitute the *supreme* power of a nation. Nor is this divinity, let it be represented as



ever so "*mysterious and incomprehensible*," the divinity of *modern* Christians only as is suggested, but also of the *most ancient*; yea, it is the divinity of the word of GOD. And if so, denying it, must rather increase than remove the objections of infidels.

In what follows, I am ready also to say in my turn;—" *there have been many excellent books, written by great and good men with the best design, to reduce Christians to the belief and worship of the ONE true GOD,*" even FATHER SON and HOLY GHOST, into whose name they are all solemnly baptized: *but the plainest and clearest book I ever met with on this subject, is the new testament. I think it hardly possible for any person to read, for example, the writings of St. JOHN, without the fullest conviction that JESUS CHRIST is not a person inferior and subordinate as to his divine nature and essence, to the Father; for this St. John perhaps more fully than any of the apostles absolutely denies:—but that he is GOD, yea the TRUE GOD and ETERNAL LIFE.*

As to what is said of the *Methodists*, particularly that the “*first object of their adoration is JESUS CHRIST, the second John Wesley, and the third, almost below their notice, GOD the Father ;*” tis so contemptible, that I dare say they will think the author of such a calumny, an object rather of pity than resentment, and the calumny itself to deserve silent contempt, rather than a serious reply. Tis true, modesty has so far prevailed over our rev<sup>d</sup>. prefacer, that at the end of the book we have an *erratum* set down, and are directed for *John Wesley* to read the HOLY SPIRIT. And as he has hereby implicitly confess’d, that he was asham’d of this insult upon truth and decency, and we may therefore hope he has by this time blush’d himself into a greater degree of seriousness ; I would forbear any farther animadversion. But if by the *erratum* above notic’d, he imagines the public will be induc’d to think, “*John Wesley*” was *undesignedly* put into the manuscript, or that without it’s being there, the printer and corrector of the press were guilty of this

blunder; he certainly imagines mankind much more *credulous* than they really are.— And he is equally mistaken, if he thinks such methods as these, are likely to rescue the blessed gospel from “ *the blasphemy of the Jew, the derision of the Infidel, the contempt of the Mahometan, and the objection of the Pagan.*”

The account that is given of *George Williams*, I have no desire to contradict or extenuate. Far be it from me to suggest he is a bad man, because I apprehend he is a mistaken man. This is a species of bigotry which I ever have held, and hope ever shall hold it in the greatest abhorrence. I am sure I am fallible, very fallible myself; and am bound therefore from selfish as well as from more generous motives, to be very charitable. But without infringing the laws of charity, since the character of this man is evidently puffed off with a view to recommend and spread his book, I must take the liberty to say, there is the greatest reason to suppose, no small part of his merit

is that of his being a bigotted *Arian*. But for which, I am persuaded he would have continued in his former obscurity. As to the observation, that “ *his PASSION for truth* (i. e. what he apprehends to be truth) *is BOUNDLESS*,”—I have reason to believe it is too true. But if *George* was in this respect more *meek* and *moderate*, I am very certain it would be no disparagement to the boasted “ *probity, integrity, and goodness of his heart*.”

That the poor “ *are as capable of understanding the fundamental truths of the gospel, as the profoundest scholar that ever lived*,” I firmly believe: and so I do, that blessed are the poor IN SPIRIT, for *theirs* is the kingdom of Heaven.

Who they should be that “ *would threaten George Williams with a prosecution, and endeavour to confute him by the invincible arguments of the secular arm* ;” I am utterly at a loss to imagine. For if persecution was as justifiable as it is in every species of it de-



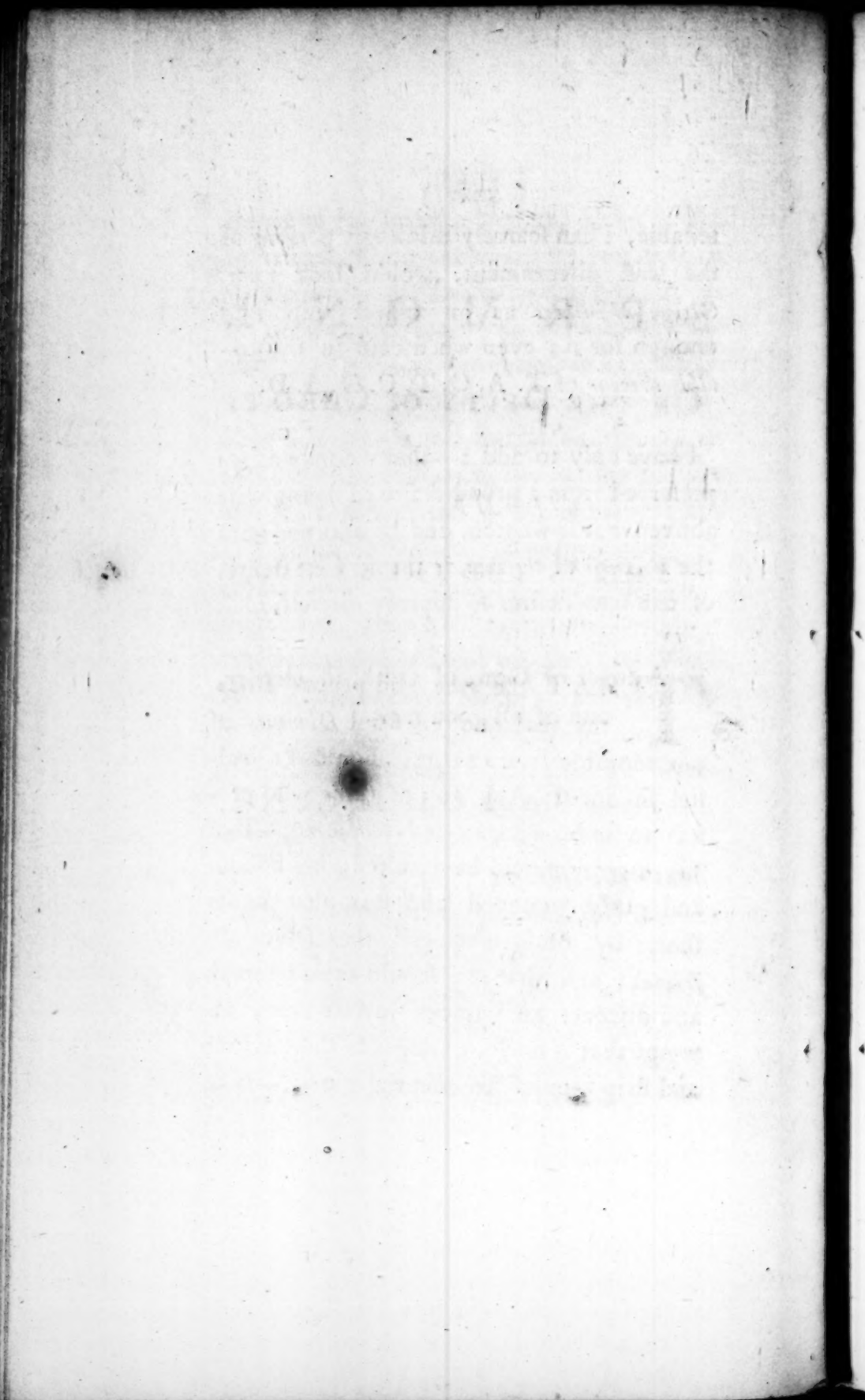
testable, I can scarcely think any persons of the least discernment, would look upon *George Williams* as an object important enough for it; even when clad in the *terrible armour* of T. A. O. T. C. O. A. D.

I have only to add ;---that we may all be preserved from a proud desire of being wise above what is written, and be adorned with the *meekness* of *wisdom*, is the fervent desire, of one who desires to approve himself,

A lover of God, of truth, of charity,  
and of all good men,

CALEB EVANS.

BRISTOL, Jan. 24,  
1766.



# S E R M O N I.

## ON THE DEITY OF CHRIST.

I JOHN, v. 20.

THIS IS THE TRUE GOD.

**T**HAT the true and proper *Deity*, the real and essential *Divinity* of our adorable IMMANUEL, should be called in question by any of those who profess to be *his disciples and followers*;—that his dignity should be insulted, his honour and glory wounded and trampled under foot, by those who call themselves *his friends*; and that *they* should even triumph and discover an impious joy at every attempt that is made, to degrade the Saviour and strip him of his essential glory;—is as

astounding as it is melancholy and deplorable. Was not the fact too certain and evident to admit of a doubt concerning it, methinks it would be impossible to believe it. For there seems to be a kind of "parricide" in such a conduct as this, and "an impiety, heightened by the aggravating circumstances of unnatural baseness and dissimulation."—But O blessed JESUS, in imitation of thine own matchless benevolence, we would humbly say, graciously forgive them, for they know not, we hope, we trust, we believe they know not what they do !

That this article of our faith is however an article of great importance, and not a meer frivolous speculation of little or no consequence, seems to be confessed on all hands ; by the immense pains that have been taken, and the almost numberless volumes that have been wrote, both in the support and defence of it, and in violent opposition to it. And for my own part, I should sincerely rejoice, was there to be no



occasion to say or write any thing about it in a controversial way, any more. For however important this doctrine be in itself, yet it is too evident that the disputes which have been agitated concerning it, at the same time that they have produc'd the most masterly defences of it, have also been the means of leading men off in too great a measure from the practical and experimental part of religion, and of kindling that *unhallow'd fire*, which is productive of *rage* and *malice* rather than *christian meekness* and *love*. Nor is there indeed in one view, any occasion to add any thing to what has been already said and wrote on this subject; as the controversy concerning it is in every respect exhausted, and as much has been said upon it, as perhaps can or will be said to any purpose, in this mortal and imperfect state. It will not therefore I hope be imputed to a fondness of controversy, or a conceit of being able to advance any thing *new* or *more striking* than has been advanc'd on this point already, that the proof of CHRIST's *true and proper Deity* is made

the subject of this discourse. These motives are utterly disclaimed. Controversial preaching, unless where the circumstances of things render it necessary, I have ever look'd upon as very far from being the most edifying. Nor could the greatest fondness for controversy lead me to indulge the vain thought of excelling or equalling in any degree, those who have stood up in defence of this doctrine. I am sensible this great and important doctrine, hath had in *every age the most able advocates*. And tho' many in their defences of it, have perhaps run into those metaphysical and unscriptural subtleties, which have given too much handle to its adversaries in their opposition to it; yet have there been *such defences* of it written, as will do immortal honour to the authors of them, and against which the *greatest opposition* will I am persuaded *never* be able to prevail. And glad should I be, instead of publicly attempting any thing upon this point myself, only to refer in a private way, any who might have scruples in their minds concerning it, to some one or

other of those incomparable pieces, which have been already written upon this subject. But as it is a point of such *vast importance*; and as a late *weak attempt* that has been made to overthrow it, has been amazingly countenanc'd and triumph'd in; and as there is reason to think that many who read and imbibe the poison of this performance, may never read any of those excellent things which have been written on the other side of the question; I have thought it but a necessary token of my allegiance to *Jesus*, whose servant I am, to bear my testimony in the best manner I am able, against that indignity which is thrown upon him, and those insults which are daily offer'd him. And if what may be advanced, should not be the means of *reclaiming* any that are gone out of the way with respect to this great truth, yet I would hope it may be the means of *preserving others*, from so dreadful an error as that of denying the *Divinity* of him by whose name they are called.

And O blessed *Jesus*, aid and succeed I beseech thee, thine unworthy servant, in the attempt he is about to make, to vindicate thine injur'd honour, and repel the *unnatural* attacks that have been made, upon thine essential glories ! Perfect praise to thyself, O gracious redeemer, out of the mouth even of a babe !

In order to a right understanding of the point to be discuss'd, it may not be amiss to make a few preliminary observations, before we come to the direct and positive proof of it. And I would observe in the *First* place, *That the Divinity of Christ is very injuriously represented, when it is suppos'd to interfere with the supreme worship of the Father.*

The *Divinity* or *Deity* of *Christ*, it is well known is always built upon the supposition, that he is as to his nature and essence *one with* the Father. And it is as and because *one* in this respect, that we honour the Son *even as* we honour but *not above* the Father.



I mention this, because that notable pamphlet which is industriously spread from house to house as tho' it would bear down all before it, is entitled "*An attempt to restore the supreme worship of GOD the Father almighty.*" But are there any then who have ever attempted to rob GOD the Father almighty of 'supreme worship; or do those who assert the *Divinity* of the SON, deny the *Divinity* of the FATHER? No surely!

It is proper further to observe *Secondly*, *That the doctrine of CHRIST's true and proper Deity, is by no means set in opposition to the unity of GOD.*

This observation indeed is included in some measure in the former: but as the writer before referr'd to, positively tells us that the *Deity* of CHRIST destroys the *unity* of GOD; and as this is a point which has been flourish'd upon by most of this class of writers, it will be proper to be more particular upon it. Be it therefore fully

known, that we who firmly believe the *true and proper Deity* of the SON of GOD, and his *equality* in nature and essence with the FATHER, do as firmly believe the *unity of the Godhead*. Men may represent us as setting up more Gods than one, but it is a *false and injurious* representation. Tho' we believe that there are three who bear record in Heaven, the FATHER, the WORD, and the HOLY GHOST, yet we believe also, that these three are one as to their divine nature and essence; and that tho' there are what we call three *persons* in the *Godhead*, yet there are not *three* GODS but only *one* GOD. As to the precise ideas that are to be affixed to the word *person*, or exactly in what sense the FATHER SON and HOLY SPIRIT are *three*, and in what sense they are notwithstanding but *one*; we are not inform'd in scripture, and indeed it is in the very nature of things impossible that we should have any conception of it. The mode of existence of *any Spirit* whatever, much more of *Deity*, is absolutely inconceivable, and cannot but be so to a mortal

creature. This is a profound mystery, and will remain so at least till we get to Heaven, where alone we shall see not as through a glass darkly, but face to face. But here we have a torrent of wit and ridicule pour'd out upon us, as believing a contradiction, that three are one and one three; or at best as believing we know not what, which we are willing to cover over with the awful appellation of *mystery*. Do we then believe, or pretend or profess to believe that the three divine persons are one in *the same* sense in which they are three, and three in the *same sense* in which they are one? This would be a contradiction indeed! But the truth is, we always affirm the very contrary. And where's the contradiction of all this? I might ask, tho' I dislike all similes upon such a subject as this because *no* simile can be strictly adapted to it,—do you believe that *man* is a compound of *body* *soul* and *spirit* as the apostle *Paul* expresses it? \* That his *body* which has a principle of *life* or vital spirit in the blood which is common to all ani-

\* 1 *Thess.* v. 23.

mals, is also united to a rational or intelligent soul? And do you believe that this *body* *soul* and *spirit*, make up but one *man*? Then surely there *may be* a sense in which three are but one, and yet that one three. The *contradiction* therefore charg'd upon us vanishes, and for ought this proves to the contrary, we may still be possess'd of so much common sense as to know one and two make three, as well as our more sagacious brethren. But then as we know not precisely in *what sense* the three divine persons are three, and yet how it is they are one, we are still charg'd with believing we know not what, which we call a *mystery*. To this we reply; we do not properly *believe* we know not what, because as to the *how* these things can be, we *believe* properly speaking nothing at all. Faith we are very willing to own must be built upon knowledge. Now we do not profess to *know how* the sacred persons are three and yet but one, or *how* they are one and yet three, and therefore we do not *believe* any thing about it. But we think we have abundant evidence, that



there *are* three who bear record in Heaven, and that these three *are* one ; and therefore we *believe* that *it is so*, tho' *how* it is so we *know not* and therefore *believe not*. But if the impossibility of conceiving of the *modus* of this mystery as we call it, or the manner in which these things can be as they have been represented, is a solid objection against our believing the fact itself; then I will undertake to demonstrate we must not believe many facts, which are as certainly true as that we ourselves now exist. Has ever any man in the world, the greatest philosopher that ever existed, had the least positive idea of what we call a *spirit*? Or *how* spirit acts upon matter, in other words *how* the soul actuates the body? And yet who doubts of these things? Even the exalted tribe of rationalists themselves condescend to believe there is a God, and that he is a *Spirit*, and that the human *soul does actuate the body*. Again, that God is *self-existent* and *eternal* is generally acknowledg'd, and indeed cannot with the face of reason be denied. And yet is there any man upon earth who pre-

tends to have the least positive idea of *self-existence* or *eternity* either? So that if those who profess to believe the *Deity of Christ*, at the same time they maintain the *unity of God*, are charg'd with believing they know not what, they do but follow the *example* of those who cavil at them, and need not therefore be concern'd about returning any answer to such a false and groundless calumny. The unity of God however, let us be charg'd with what contradictions and absurdities our enemies please, we not only believe, but warmly contend for. Nay let not our opponents be surpriz'd, if we tell them that it is upon this principle, as one of the main pillars of it, we build the doctrine now pleaded for, of *the true and proper Deity of the Lord Jesus Christ*.

The *Heathens* themselves generally acknowledged but one *supreme God*, whom they stil'd *Pater Divorum* or the *Father of the Gods*. But in *opposition* to the *Heathen*, who had of superior and inferior Deities Gods many and Lords many; the *Jews*,

who were surrounded by these idolaters on all sides, were expressly commanded to have *no other Gods but one*. And that there is but one God, even *Jehovah* and none else, is declared in the most express solemn and repeated manner, both in the old testament and the new. The unity of God is indeed one of the first principles of the divine oracles, and awful are the denunciations pronounced against those, who give that glory to a *creature* which is due only to God. Here, if I thought the matter required illustration or proof, I would produce to you that large collection of scripture passages upon this point, which we have in the boasted performance before referred to. For these scriptures belong not to that side of the question on which they appear in that performance, but to the very opposite. The express design of that writer, is so far from being to maintain the *unity* of God, or to show that there is but *one* God; that after all the passages he brings to prove that God *the Father Almighty* is the *only true* God, and the many

scriptures he afterwards brings to confirm  
 the great truth that there is no God besides,  
 he tells us in so many words, "*The scripture  
 every where declares, that the Father only is  
 the supreme God, the son an inferior God,  
 and the holy Ghost no God at all.*" Now I  
 should be glad to know how these things  
 can be reconciled, as they appear to me flat  
 contradictions. According to this man,  
 the scripture *every where* declares there is  
*but one God*, and yet the scripture *every  
 where* declares there are *two Gods* one su-  
 preme and another subordinate! I should  
 be really sorry if the scripture was so very  
 contradictory as this, as it would then be  
 impossible to learn any thing from it, with  
 the least degree of certainty. But blessed  
 be God, he that runs may read the divine  
 oracles to better purpose than thus to mis-  
 represent them, and the wayfaring man  
 tho' a fool, need not in such a manner as  
 this err concerning them. Let it however  
 be remembered, that the *unity of God* is ut-  
 terly inconsistent with the notion of *two  
 Gods* a superior and inferior one, which is



downright *paganism* itself, and the very corruption *against which* those many declarations which we have concerning the *divine unity* are expressly levell'd. Instead therefore of pretending to answer that long list of scriptures which is brought by the writer before referr'd to, in proof of the divine unity; I might call upon him or those who espouse his cause, to shew how those passages can be reconciled with the declaration he makes that the FATHER is *supreme* God, and the SON an *inferior* GOD? But on the other hand, we preserve and maintain most religiously the *divine unity*; and therefore as the *Deity of CHRIST* is we think most evidently reveal'd in the scripture, conclude, as indeed we are expressly assur'd is the case, that HE and his FATHER are one. Besides, where is there the least trace in scripture of *supreme* and *subordinate* Deities? Was not this the very sentiment of the *Heathen*? And is it not in *direct opposition to them*, that we are so solemnly assur'd unto us there is *but one God*?

I would observe *thirdly*, *The doctrine of CHRIST's true and proper Deity, does by no means interfere with his true and proper humanity, or with his inferiority to the Father as man and mediator.*

That he *took* upon him the *human* and not the *angelic* nature we are expressly told in the word of God ; and therefore we suppose him to have become truly and properly *man*, and in that nature to have obey'd and suffer'd and done the work which was given him to do of his Father. So that all CHRIST himself says, and all that is said by his apostles of his inferiority to the Father, and of his giving up at last the mediatorial kingdom to his Father,\* does by no means *invalidate* or *contradict* what is elsewhere said, both by himself and his apostles of his divine nature and essence. For it is most clear and evident, that not only all the pas-

\* See this passage (1 Cor. xv. 24, 28) and also Mark xiii. 32. explained and illustrated at large by Dr. Calamy and Dr. Watts on the Trinity, and by almost every other writer on that subject.

sages which are brought by the writer before mentioned, in proof of the inferiority of CHRIST to the Father, but every such passage that is to be met with, refers to CHRIST *as man and mediator*; in which respect and capacity his *inferiority* is by himself and all his followers *acknowledged*. Otherwise what becomes of his *humiliation* and *obedience*? That CHRIST took upon himself the form of a servant, that he was found in fashion as a man, yea that he was a man of sorrows and acquainted with griefs, is readily owned. And is it any thing surprizing that in this respect he should speak of himself, or that he should be spoken of, in terms that are adapted to the nature and character in which he condescended to appear? Or because of this, shall we deny him that glory which he veil'd in order thus to condescend? Because he took upon him the *form of a servant*, shall we deny that he was in the *form of God*? —Let it be remembered however, we do not deny that the Father *sent* and *gave* the Son, &c. but only maintain this was in conse-

quence of his own *voluntary submission* and the compact he entered into with his divine Father. We do not deny the *superiority* of the Father to the Son as man and mediator, because the Father was never incarnate nor sustain'd the office of mediator in the oeconomy of man's redemption; but then we maintain there is also a sense in which they *are one*, and consequently *equal* in power and glory. All those passages therefore which refer to the inferiority of CHRIST in his human and mediatorial capacity, are really nothing at all to the purpose: but it lies upon those who deny the *divinity* of CHRIST, to reconcile all those passages which attribute *divine perfections and titles* to CHRIST, and speak of him as GOD, with those that speak of him in a humbler form and more lowly terms. And till this is satisfactorily done, which has not as yet, they must give us leave to think, the *former* passages refer to his original nature and essence, and the *latter* to his assum'd manhood and mediatorial character and office: which indeed to me appears the *only*



method of reconciling those scriptures,  
which otherwise would be quite contradictory.

I have one thing more to observe, before  
I enter upon a *direct* proof of the point in  
hand, and that is, *fourthly*, It is unjust and  
ungenerous to confound together all that hold  
the true and proper Deity of CHRIST, under  
the general character of *Athanasians*.\*

I will venture to say, there are many  
thousands who firmly believe the Divinity  
of CHRIST, and yet know nothing at all of  
*Athanasius* or his creed either. And still  
more of the same class, who if they do  
know any thing of him and the creed that  
goes under his name, yet by no means ap-  
prove of it, especially the *damnatory clauses*  
that are contained in it. And yet now,

\* The calling all those *Arians* who deny the Deity  
of CHRIST, is not a parallel case : because there is  
nothing in the term *Arian* more odious than the de-  
nial of CHRIST's Deity may be suppos'd to be ;  
whereas the epithet *Athanasian* includes in it all the  
suppos'd odium of the obnoxious creed that is distin-  
guish'd by this appellation.

every one who holds the *Divinity of CHRIST*, is branded with the odious name of an *Athanasian*. And in order to render this epithet more obnoxious, the most frightful pictures are drawn of *Athanasius*; whose character however, would I am persuaded never have been stigmatiz'd as it is, had he not been a zealous opposer of *Arius*, and a firm advocate and champion for *the Deity of CHRIST*. But what avails it who or what *Athanasius* was? Tis well known the obnoxious creed which bears his name, has been by many learned writers attributed to another person; or if it be his, and he was ever so bad a man; the doctrine itself is never the worse, nor are all who believe the doctrine oblig'd to stand to his explication of it. Many may be and are advocates for *the Deity of CHRIST*, and yet no more *Athanasians* in the proper Sense of the word than those who are pleased to distinguish them by that (as they think it) hateful epithet. But the calling all who profess to believe the Divinity of *CHRIST Athanasians*, is one of the many specimens that

might be given, of *their* candour moderation and charity, who upon some occasions can vehemently declaim upon these topics, and with great warmth inveigh against the use of *party* names and distinctions.

Having thus in some measure clear'd the way, by making a few observations which seem'd necessary to the right understanding of the subject; I proceed now positively to prove from scripture, *That* JESUS CHRIST *tho' truly man, yet was and is also as he is declar'd to be in my text, (not indeed as distinct from or in opposition to the FATHER, but as one with him) the true G O D.*

And here a large field opens before me indeed. The proofs that are to be met with in the word of God, of the *Divinity* of CHRIST, are almost innumerable. I might with propriety mention, all those passages concerning the unity of God which are suppos'd by the author of *The attempt, &c.* to militate *against* this doctrine; since as I have shewn already these passages do in-

deed support it in the strongest manner. I might also mention all those passages wherein the names \* *Jehovah, GOD, the true GOD, the great and mighty GOD, the only wise GOD, the only GOD, GOD blessed for ever, the LORD of hosts, King of Kings and LORD of LORDS, and the first and the last*, are ascribed to CHRIST: for surely these are names and titles, which without running into polytheism and supposing there are more Gods than one, cannot be applied to any one that is not truly and properly one in nature and essence with the Father. That these names and titles are in a vast variety of places in scripture ascrib'd to CHRIST, has been made to appear by most writers on this point, with un-

\* *Isai. i. 9, 10. compar'd with John xii. 40, 41. Matt. i. 23. John i. 1, 2. xx. 28. 1 John v. 20, 21. Titus ii. 13. Isai. ix. 6. Jude xxiv. 25. Isai. xlv. 15, 17, 21, 22, 23, compared with Rom. xiv. 11, 12. ix. 5. Isai. viii. 13, 14. compared with 1 Pet. ii. 6, 8. Psal. cxxviii. 22. Matt. xxi. 42. and 2 Sam. vi. 2. Rev. xvii. 14. xix. 13, 16. compared with Deut. x. 17. 1 Tim. vi. 14, 15. Rev. i. 17, 18. ii. 8. compare Isai. xli. 4. and xlv. 6. To which a great variety of other similar passages might be added.*



deniable evidence. I might also urge those scriptures, many of which there are, wherein \* *omniscience, omnipresence, omnipotence, eternity, and immutability*, are appropriated to CHRIST in the most *express* manner. As also all those passages wherein the divine works † of *creation* and *universal support* are ascrib'd to CHRIST, all things said to be made *by* and also *for* him, and ‡ *religious worship* paid to him. And indeed the scrip-

\* *Rev.* ii. 23. *Joñ* xxi. 17. *Matt.* xii. 25. compar'd with *1 Kings* viii. 39. and *Jer.* xvii. 9, 10. *Matt.* xviii. 20. xxviii. ult. *Col.* i. 17. *Joñ* iii. 13. *Phil.* iii. 21. *Rev.* i. 8, 11, 17, 18. *Heb.* vii. 8. xiii. 8. *Heb.* i. 12. *Joñ* xvi. 15.

† *Col.* i. 16, 17. compare *Rom.* xi. 36.

‡ *Heb.* i. 6. *Acts* vii. 59. *Joñ* ix. 38. *Phil.* ii. 9, 11. compare *Rom.* xiv. 11. *Joñ* v. 23. and above all *Rev.* v. 6. *to the end.* "Here you see (as the late Dr. Stennett observes in an excellent sermon, entitled "*the christian strife for the faith of the gospel*," p. 26, 27.) the FATHER and the SON are in the *same throne*; and innumerable multitudes of creatures, of every rank and order, angels, beasts, and elders surround the footstool of it, with the most profound adoration, and unite, in the most solemn manner, in the *same act of worship*. They are not represented as

tures of this sort which abound in the word of God, furnish out such a demonstration

offering different *kinds*, or different *degrees* of homage, to these two glorious persons ; not religious worship to the Father only, and civil honour to the Son ; nor an higher degree of divine adoration to the one than to the other. There is, indeed, a particular personal address to the Father, and a new song to the Son : but then they unite the praise in the close, and conclude this solemn act of worship, with ascribing the same *blessing, and honour, and glory, and power* to the *lamb*, that they ascribe to him that sits on the throne. And thus, this very remarkable act of worship is a sufficient comment on that divine prescription, *that all men should honour the SON even as they honour the FATHER.*" And indeed "if it be the christian scheme to introduce any *inferior* God, to whom religious adoration is to be paid," (see Dr. Doddridge's lectures, p. 391.) i. e. to whom we are to *pray*, whom we are to *praise*, in whom we are to *confide*, by whom we are to *swear*, (all which acts of worship are addressed to CHRIST in the following passages, Rom. x. 13. 1 Cor. i. 2. Rom. xv. 12. 2 Cor. xii. 8. John xiv. 1. Rom. ix. 1.) one would have supposed that there should have been the *strictest* care to adjust the *degree* of worship due to him, that it might not interfere with that of the *supreme* GOD : and it is hard to reconcile this with its being so often declar'd to be the design of the gospel to bring men to the worship of *the only true* GOD ; (*Acts* xiv. 15. xvii. 23, 24. *Gal.* iv. 8. 1 *Thes.* i. 9.) or with the force of

of the true and proper Deity of CHRIST,  
as all the art and sophistry of men will

CHRIST's reasoning in *Luke* iv. 8. This branch of the argument is likewise much illustrated by a multitude of texts, in which the apostles express an *unlimited* veneration, love and obedience to CHRIST, and that dependance upon him and devotedness to him, which can only be justified in this view, and would indeed be very criminal, if he were to be consider'd only as an *exalted man*, or a *mere creature*; (which two expressions, by the way, when applied to CHRIST in his present state, seem to coincide more than some have been willing to allow.) Compare *Phil.* i. 20, 21. *Col.* iii. 2. *Rom.* xiv. 7, 9. and many other texts quoted by Mr. Jennings in his discourses on *preaching CHRIST*. I would further observe upon this part of the subject with Dr. Calamy (on the Trinity p. 52, 53.) "That *religious invocation* alone, is an unanswerable proof of *Divinity*. For it evidently implies ground for depending upon obtaining what is regularly sought for; and a knowledge of our hearts, and an omnipresence in him that is sought unto. And yet nothing in all the *new testament* is plainer, than that CHRIST is to be religiously sought, and call'd upon. For he is LORD over all; rich unto all that call upon him: (*Rom.* x. 12.) and salvation is connected with the calling upon him, when it is added, "*whosoever shall call upon the name of the LORD, shall be saved.*" And this is the genuine character of Christians as such, that they "*called upon the name of the LORD.*" *Acts* ix. 14. Often do we find the SON distinctly

never be able to overturn. Nor is it because I apprehend arguments drawn from such passages as these are not conclusive, that I do not produce every one of them at large, and descant upon them. For however light the enemies of CHRIST's Deity may make of all arguments drawn from and personally invoked in a way of adoration. Grace, mercy, and peace, or *grace and peace*, or *grace only*, are in twenty several places of the *new testament* implor'd of him together with the Father. We are all moreover under the gospel charg'd to *honour the Son, even as we do the Father*; and yet the doing of it would be *idolatry*, if he were not as truly and essentially God as the Father himself. It is a fix'd and standing measure with God, that "*his glory he will not give to another*," *Isai. xliii. 8.* And we may very safely say, he neither could nor would have requir'd or allow'd divine worship to have been given to the Son, if any essential divine perfection on which worship is founded had been wanting. I must own I take *Novatian's* argument for the Deity of CHRIST, to be strong and unanswerable, which he has thus express'd: "*Si homo tantummodo CHRISTUS, quomodo adest ubique invocatus; cum hæc hominis natura non sit sed DEI, ut adesse omni loco possit, &c. Lib. de Trin. cap. xiv.*" And that the whole of the worship of CHRIST is founded on his Godhead, see unanswerably prov'd in *Dr. Watts's* third dissertation relating to the doctrine of the Trinity.



titles and attributes, experience has proved, that these arguments hitherto, have sunk their cause like lead in the mighty waters, whenever they have attempted an open vindication and support of it. How do we prove the Deity of the FATHER, but by those names titles attributes works, &c. that are ascribed to him? And if these are ascribed likewise to the SON, surely they cannot but be *equal proofs* of his Deity also. And yet the writer I have so frequently refer'd to in this discourse, speaks of it with an air of triumph, “ that the *Athanasians* do not pretend to say the doctrine they contend for is found in the bible, but only that such and such premises drawn from TITLES and ATTRIBUTES infer it :” as tho’ there was no kind of evidence arising from the peculiar titles and attributes of *Jehovah* being ascribed to CHRIST, to prove his Deity? \* A speci-

\* “ Can it be more absurd to deny *humanity* to one that has the essential qualities and properties of a *man*, than it is to deny *divinity* to one that has the essential perfections and distinguishing properties of *God*?” *Calamy on the Trinity*, p. 214.

men this of the depth sagacity and ingenuity of this writer, and of that admirable performance of his, which is so much boasted of and triumph'd in, and has been proudly declar'd to be unanswerable!—The only reason however that I decline entering upon a particular consideration of *all* those passages I have referr'd to, is because it would rather be tedious, and there are a *few* plain scriptures out of the many that might be produc'd, which I apprehend are alone sufficient for the purpose.

And the first that I would mention is *Isaiab ix. 6.\** *Unto us a child is born, unto us a son is given—and his name shall be called, wonderful, counsellor, the mighty GOD, the everlasting Father, the prince of peace.*" Our antagonist indeed tells us, no doubt from his profound skill in the languages, it should have been translated "*a mighty God, the*

\* T. A. O. T. C. O. A. D. is desir'd to take notice, that in this passage we have an account of one of the "*curiosities*," which the prophet *Isaiab* was not only weak enough to *believe* but to *publish*.

*father of the age to come.*" But even then, whether the appellation *mighty God*, can be given to a creature, (and a creature CHRIST must be unless he is one with the Father) I willingly submit to the determination of every plain unprejudic'd Christian.

The next passage I would mention, because I am told by this author that which I have already mention'd is the *only* one in the old testament likely to mislead Christians as to this matter, shall be *Zechariah xiii. 7.* "*Awake O sword against my shepherd, and against the man that is my fellow saith the LORD of hosts.*" The *man*, and in that sense surely *inferior*, and yet my *fellow or equal* with respect to his divine nature. Of whom can the prophet speak this but of CHRIST? And if this be spoken of *him*, is he not truly and properly GOD as well as *man*?

I would next refer you to *Matthew i. 23.\** *Behold a virgin shall be with child, and shall*

\* This is one of the evangelist Matthew's "curiosities."

*bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*" Can any words be more expressive of his divine as well as human nature ?

You may further turn to our LORD's discourse concerning himself with the Pharisees, *Matthew xxii. 42.* and following verses. "*What think ye (says our LORD to the Pharisees) of CHRIST? Whose son is he? They say unto him the son of David. He saith unto them, how then doth David in spirit call him LORD? saying, the LORD said unto my LORD, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him LORD how is he his son?*"

To the same purpose *John viii. 58,* our LORD says to the *Jews*, who wondered at what he had before said of himself to them, — "*verily verily I say unto you before Abraham was I am.*" \* upon which, understanding what he said to be a full assertion, as it un-

\* " They are the words which God made choice of to express his own eternity and power, when *Moses*



doubtedly was, of true and proper Deity, they took up stones to cast at him ; which he however miraculously avoided.

inquired after the name of God : he answered him, "*I am that I am. Thus shalt thou say to the children of Israel, I AM hath sent me unto you.*" *Exod. iii. 14.* What now could tempt our Saviour to use and apply this expression to himself? He knew it had never been applied to any but God, and would have been in the man so applying it, in the highest degree, committing the robbery of making himself *equal with God*: besides, they are a mere solecism, and according to analogy of language express nothing: no idea belongs to them; for a man cannot in his mind carry the present time back, and make it antecedent to the time already past; and therefore to say, before such a thing was, I am, is shuffling ideas together, which can have no place in the mind or understanding. If therefore you admit the expression to have any meaning, you must allow the *I am* to belong to CHRIST, in its proper and peculiar use, as signifying eternity and permanency of duration." *Sherlock's Discourses*, vol. iv. p. 14, 15. I would further observe concerning this passage, borrowing the phraseology of my friend *George Williams* with some small alteration, "These are the words of CHRIST himself; and one word of his, has more weight and force with me, than all that has been, or can be said, by all the Arians upon the face of the earth."

Our LORD speaking upon the same subject, *John* x. 30. says, "*I and my Father are one.*" He had said in the former verse, "*my Father which gave them me, i. e. my sheep, is greater than all,*" and yet adds, "*I and my Father are one.*" And we may observe in many places, where our LORD acknowledges his *inferiority* to the Father as man and mediator, and guards carefully against any thing that might lead men to look upon him as setting himself up in *opposition* to the Father, he at the same time makes full claim of *unity* and *equality* with him; thereby showing the consistency between the one and the other. The *Jews* were however so enraged at his declaring that he and his Father were one, that they took up stones to stone him, urging this as the reason of it, "*because he being a man had made himself GOD.*" Our LORD, in order more fully to declare himself upon so important a point, says to them,—"*is it not written, I said ye are GODs,*" referring to magistrates, who are in a *figurative* sense styled so on account of their office; "*and*

*do you charge me with blasphemy whom the Father hath sanctified and sent into the world, because I said I am the son of God ?*" thereby setting before them the unreasonableness of their conduct in every view. But then, lest they should from hence conclude he withdrew his claim of *unity* and *equality* with his Father, and called himself God only in the same sense in which Magistrates are called so, what follows is very remarkable. "*If I do not the works of my Father believe me not, but if I do, tho' ye believe not me, yet believe the works, that ye may know and believe*" —what ? that I am next to my Father, an inferior God, a God by office ?—no ; but "*that I am in the Father, and the Father in me.*" Upon which the *Jews*, who heard him patiently till he clos'd with this declaration, which they were at no loss to understand, fought again to take him. And indeed if this be not a *full assertion* of his *unity* and *equality* with the FATHER, words cannot possibly express any such thing.\*

\* Can it be thought our blessed Lord upon such an occasion as this, when he had been already charg'd

I would in the next place set before you that passage in *Phil.* 2 vi. and following

with making himself equal with God, would have express'd himself in such obnoxious terms as these, if he had not design'd to maintain that he really was equal with the Father as to his divine nature and essence? Would he not rather upon such an important point have express'd himself in the *plainest* language, and declar'd in so many words that he was *only a man*, or at most a *creature*? But instead of this, he concludes his discourse with declaring, "I am in the Father, and the Father in me," which it was impossible for the Pharisees to understand as referring to a *symbolical* or *figurative* and not to a *real* union of *nature* and *essence*, since it was manifestly the design of our Saviour in this discourse, to declare *who* and *what* he was. However therefore the spiritual union of CHRIST and the believer, may *resemble* the union here claim'd by CHRIST with his Father, in the same sense in which good men are said to be *like* God; yet it is evident *much more* than such a union as *this*, is *here* intended. Otherwise any good man might have said of himself what CHRIST in this passage says of himself: the *Pharisees* with whom our LORD was discoursing, we must also suppose to be meer ideots so *grossly* to misunderstand what was said to them; especially after the hint our LORD gave them that even magistrates were in a figurative sense stiled *Gods*: or we must suppose, which is not only absurd but shocking, that our blessed LORD express'd himself as he did, *on purpose* to deceive the *Pharisees*, and to make them imagine he was, what really he was not.



verses. "*Who being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, &c.*" Which is mentioned as an instance of our Saviour's vast humility and condescension. Now I would just observe upon this passage, we are as expressly told he was *in the form of God*, as that he afterwards *took upon him the form of a servant* and was made in the likeness of men : and therefore if his taking upon him *the form of a servant*, &c. expresses as it undoubtedly does, his becoming *man*, then his having been in *the form of God*, must be also expressive of his true and proper *Deity*. And further, if he thought it not robbery to be *equal* with God, then surely he was *one* in nature and essence with God his Father. Or if we render the passage, "*he was not fond or tenacious of appearing as God,*"\* yet still it supposes that he *was* truly God ; otherwise the apos-

\* Which way soever of these two (says Bishop Sberlock) the text be understood, the τὸ εἶναι ἴσα Θεῷ will be found to belong to JESUS CHRIST. If he thought it *no robbery* to assume this equality with God,

He could never have mentioned it as an instance of his *humility*, that tho' he was in the

(whatever is meant by it) undoubtedly he *was equal*. Or if it was the effect of his *humility*, that he did not *bold or insist* upon his equality with God, then certainly he *had* such an equality; for where is the *humility* of not insisting on, or not retaining an equality, which never did, or could belong to him?" But after all, it is maintained by many good critics that ἐκ ἀπαραμὸν ἡγήσατο is literally render'd, *he did not esteem it a robbery*. And tho' in support of the other rendering a passage or two are produc'd out of *Heliodorus*, wherein ἀπαραμὰ ποιεῖν and ἀπαραμὰ ἡγερταί occur; yet it is observ'd that the first of these phrases is nothing to the purpose, and the last does not fully come up to the point: for there is a difference between ἀπαραμὸς and ἀπαραμὰ, the first signifying the act of robbery, and the latter the prey taken. It is however not worth contending about, since the apostle *Paul* evidently supposes in his argument, that the τὸ εἶναι ἴσα Θεῷ belonged to CHRIST before his humiliation, when he was in the form of God. The whole passage, as Dr. *Sherlock* has amply demonstrated, evidently implies the following things. "That it was *humility* in CHRIST to become *man*: and after he was *man*, it was *humility* to *die*; since he was superior to the necessity of human nature, and subject to death only because he *chose* to die. If you consider what the apostle says in this view, his discourse is just, the example full; but without this support, you will hardly

*form of God*, he did not insist upon continuing in possession of all the glories which belonged to him as such, but emptied himself, &c. And though his sufferings are mentioned afterwards as the ground of his *exaltation*, yet the glory which he hereby acquir'd, was not and could not be any additional glory as to his *nature*, but only a glory that was connected with the office of mediator, which he deign'd to undertake. And there is no more inconsistency in this, than there is in supposing that though he was *in the form of God* he took *the form of a servant* and became *man* in order that he might be a mediator. For his *exaltation* in consequence of his *humiliation* and in his *humble assum'd nature and office*, is no more inconsistent with

find either *his* argument, or the *humility* of CHRIST JESUS." I would further observe upon this passage, it is said he took upon him the form of a "*servant*:" now if he was a mere creature, in what form could he be but that of a *servant* before his incarnation as well as after it? Are not all the creatures of God tho' of the highest order *his servants*? And yet if CHRIST was a servant *before* his incarnation, how could it be said that he then TOOK upon him the form of a SERVANT?

*his Deity*, than his *humiliation* itself; and his *humiliation* cannot possibly be inconsistent with his *Deity*, since it is *because* he *was* God, that it became an act of *humiliation* in him to become *man*.

I go on to observe, that in *Colossians* ii. 9. we are expressly told, “*in him* i. e. CHRIST, *dwelleth all the fullness of the Godhead bodily.*”

\* Now, let the adversaries of CHRIST's glory try, whether they can possibly find out words, that can more fully express the essential perfection, and highest dignity, of the divine nature, than these do. It is said, you see, that *in him*, that is in his person, *dwelleth*, that is resides and perpetually continues, *the Godhead*; not the nature of God only, not communicated power and honour only, but *the very Godhead*. And lest this should not be sufficient, it is not in measure, but *the fullness of the Godhead*: yea, to leave his divinity, in the properest and highest sense, without any dispute, *all the fullness of*

\* See the sermon before referr'd to by the late Doctor Stennett, entitled, *The christian strife for the faith of the gospel*, p. 23, and 24.



*the Godhead* : that rich abundance of incomprehensible perfections, of which the divine nature is full, all resides in him : and then, lest any should object his humanity to this, it is added, that this infinite *fullness of the Godhead* dwells in him *bodily*."

The apostle Paul further declares, 1 Tim. iii. 16. "*Without controversy great is the mystery of godliness : GOD was manifest in the flesh, justified in the spirit, seen of angels, preached unto the gentiles, believed on in the world, received up into glory.*" A declaration, which one would think it impossible to pervert or to gainsay.\*

Again, in Heb. i. 3. the LORD JESUS CHRIST is represented, "*as the brightness of his father's glory, and the EXPRESS IMAGE of his person ; and as upholding all things by*

\* The debate about the various reading of this text, I take no notice of, because Dr. Clarke himself owns (see scripture doctrine of the Trinity No. 534.) it is of no great importance ; and that the sense of the text is evidently this,—*that that person was manifest in the flesh, whom the apostle John in the beginning of his gospel styles GOD.*

THE WORD *of his power.*" In ver. 6. it is said, "*let all the angels of GOD worship him.*" In ver. 8. the FATHER is represented as saying to the SON, "*thy throne O GOD is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom.*" We grant there are many things said by this writer to the *Hebrews*, expressive of CHRIST's inferiority also, in reference to his humanity and mediatorial character. But the question is, whether it be possible to *reconcile* what is said of the redeemer in different views, by any other method than that which has been already proposed?

I pass over the celebrated passage, 1 *John* v. 7. "*there are three that bear record in heaven the FATHER, the WORD, and the HOLY GHOST, and these three are one ;*" because the authenticity of it hath been greatly controverted, and the point in dispute is sufficiently evident without it.\*

\* See a vindication of this text from being *spurious* ; and an explication of it, upon the supposition of its being *genuine* ; in four sermons by Doctor Calamy, printed in the year 1722.

I pass over likewise a multitude of other passages, such as those which speak of the LORD JESUS CHRIST as the "*only begotten son of God*,"\* and others of a like nature; because I am not willing to be tedious upon meer controversy, and would rest the merits of the cause, upon those scriptures, which appear to be so plain and obvious as to their meaning, that it is next to impossible I had almost said, for any honest impartial enquirer who is free from prejudice, not to understand them.

I shall only therefore add to those scriptures already produc'd, the two following : which are alone sufficient to determine the truth we are considering. The first is that we have in

\* The reader that would see these passages illustrated, may consult a judicious tract, entitled, *The doctrine of the Trinity stated and vindicated*, by Doctor Gill. This performance I would particularly recommend to the Rev. T. A. O. T. C. O. A. D. who in his oration at the anniversary of the birth of CHRIST, has told the public that the phrase *only begotten Son of God*, means no more than to express the peculiar love of God to CHRIST, which is like that of a parent to an only son. If he reads the work I refer him to, he will know better.

the 1<sup>st</sup> of *John* and the 1<sup>st</sup> verse. “ *In the beginning was the WORD, and the WORD was with GOD, and the WORD WAS GOD.*” In the 14<sup>th</sup> verse it is added, “ *and the WORD was made flesh and dwelt among us.*” From whence it is evident, by the WORD we are to understand CHRIST, and his being styled GOD, must be understood as referring to that original nature he possess’d previous to his incarnation, and not to any office sustain’d by him after and in consequence of his incarnation and obedience unto death.

The second and last passage, is one from the same author, and of which my text is a part; 1 *John* v. 20. “ *And we know that the Son of GOD is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, even in his Son JESUS CHRIST.*” But is being in his SON JESUS CHRIST, the same as being in him that is true? Yes says the apostle; for *this*, or *he* (ὁ αὐτός) as it is literally rendered, is the true GOD and eternal life. Now that this refers to JESUS CHRIST, the immediate antecedent,



is most certain ; unless we suppose the apostle spoke mere nonsense and contradicted himself. For if it does not refer to JESUS CHRIST, we suppose the apostle to say, that being in CHRIST is the same as being in him that is true, which yet is not the case. And we suppose him to say, if the latter part of the verse does not refer to CHRIST, he that is true is true. Besides, is not the epithet *eternal life*, peculiarly characteristical of CHRIST ? and it is said of the *same person*, “ *he is the true God and eternal life.*” Indeed, unless bigotry be indulg’d without controul, I think it must be acknowledged that the apostle’s declaration, *he is the true God*, does refer to the LORD JESUS CHRIST, who as we have seen, has the most undoubted right to that high title.\*

And now Christians I leave you to judge, with what truth as well as modesty, that unhappy man who has lately darted his little sting at the Divinity of the Saviour, makes the following declaration. “ I have considered

\* See this text vindicated from every exception, by Dr. *Whitby* in loc.

this church doctrine for above twenty years as well as I am able ; I have read the most distinguished defenders of it : believe me they have not *one* text of scripture ; not an argument but has been overthrown, not an objection but has been answered over and over again. Their cause is gone for ever.”\*

I cheerfully appeal also to you, after what has been said, as to the *propriety* and *modesty* of the following challenge from the same intre-

\* Was this empty declamation to pass for reasoning, how easily might it be retorted ? For what Athanasian is there who may not in his turn say, even since the publication of the wonderful *Attempt*, &c. that the *Arians* have not really *one* text of scripture, not an argument but has been overthrown, not an objection but has been answered over and over again ; and that their cause is gone for ever ? And when we are told there are 1251 texts of scripture that support the *arian* doctrine, is not this also *begging* the question rather than proving it ? Tis easy to heap up texts of scripture—but tis *more than possible* these very scriptures may prove just the reverse of what they are suppos’d to prove. As is the case, in my opinion, in a most remarkable manner, with respect to the 1251 texts refer’d to. And how any sober christian can imagine these texts support *arianism*, is to me astonishing.

pid writer. “ I challenge, says he, all the *Atbanasians* upon the face of the earth, learned and unlearned, to produce *one* plain text of scripture, to prove that the FATHER SON and HOLY GHOST are the one GOD, or to be worshipped as the one GOD of Christians.” I flatter myself this has been made to appear already, from a great many *exceeding plain* texts of scripture, with respect to the FATHER and SON, and in the next discourse I hope to make it appear with respect to the HOLY GHOST. But if by producing *one plain text of scripture* to prove this point, be meant producing one plain text of scripture in which it is said in so many words, the FATHER SON and HOLY GHOST are the one GOD, and to be worshipped as the one GOD of Christians: then I would only make this reply. And I challenge all the *Arians* upon the face of the earth, to produce *one* plain text of scripture wherein it is said, “ the FATHER only is the supreme GOD, the SON an inferior GOD, and the HOLY GHOST no GOD at all.”

I might make divers other observations upon this writer, but as every thing material in his performance, relative to the *Deity* of CHRIST, hath been already taken notice of, I refrain. And I would hope, more powerful attempts to shake your faith than that which hath been made by *this* man, will not hinder you from rejoicing in the Saviour as GOD over all blessed for ever, and as *your* LORD, and *your* GOD.



## S E R M O N II.

ACTS v. 4.

—THOU HAST NOT LIED UN-  
TO MEN, BUT UNTO GOD.

HAVING already consider'd the De-  
ity of CHRIST, what I now pro-  
pose to illustrate, is *the Deity of the Holy  
Spirit* ; the third Person in the Godhead :  
and that it is a fit and proper time to speak  
upon this subject, cannot I think be ques-  
tioned by any of the consistent friends of  
truth, who are at all acquainted with the  
state of things in the christian world in ge-  
neral, and in these parts of it in particular.  
It ought not therefore, and with justice I  
am sure it *cannot* be ascribed to any other

cause, than an ardent desire of lifting up the gospel standard in opposition to the enemy coming in upon us like a flood, that a vindication of this very important but miserably abus'd article of the christian faith, is now attempted. My view is not to gain a name, or make an ostentatious display of *orthodoxy zeal* or any *imaginary talents*; much less to inflame the minds of Christians with anger and rage against one another: but to maintain a *good conscience*; which is as much the concern of those who have the smallest, as of those who have the greatest and most considerable gifts bestowed upon them.

That the subject is of *great importance*, must surely be allowed by all. For if there be *no such person* as the *Holy Ghost*, or if *that person* who is distinguished by this appellation, instead of being one with God be *only a creature* and "*no God at all*" as hath been affirmed; then the greatest part of the christian church, in former ages as well as the present, hath been guilty of the most

flagrant idolatry; giving that glory to a *creature* or to a mere *influence*, which is due only to the *Creator*. But if on the other hand, the HOLY GHOST be truly and properly God as being one with the FATHER and SON in nature and essence; then all those who deny his existence or his Deity and make him a meer creature or influence, do in effect (to use the apostle *Peter's* words to *Ananias* in the text) "lie not unto men, but unto God." This point therefore cannot justly be denominated an empty speculation, for it respects a fundamental part of religion, the object of worship.

Let us therefore with all that seriousness and impartiality which the importance of the subject demands, examine into the evidence we have of the true and proper Deity of the HOLY SPIRIT. And as he is confess'd to be the Spirit of truth, may he lead us into the truth without disguise, concerning this interesting matter !

But before we enter upon the consideration of the *positive evidence* we have upon this point, it is necessary, to prevent all mistakes, just to hint at those preliminary observations, which were more largely illustrated in the preceding discourse upon the true and proper Deity of the LORD JESUS CHRIST.

Such as, that we do not *deny* the *supremacy* of the Father, as tho' any other Deity was *above* him, or with respect to nature and essence *distinct* from him; but worship the *Son* and *Spirit* as being *one with him*.

Consequently, that we are also far from opposing the divine *unity*, making more Gods than one; which is however done by many who *deny* the Deity of the *Son* and *Spirit*, because they allow the *Son* at least to be an *inferior* God, which is positively making more Gods than one, and directly opposite to every *consistent* idea of the divine *unity*. Especially when it is remembered, that the *Heathens* themselves generally believed there



was only one *supreme* Numen or Deity, tho' they imagin'd there were many *inferior* and *subordinate* ones ; and yet in opposition *particularly* to *their* notion of *superior* and *inferior* Deities, the Jews of old and Christians afterwards were expressly taught that unto them there was but ONE GOD. So that we must believe the SON and SPIRIT have *no claim* to Deity at all, or else that they are essentially *one* with the FATHER ; unless we are determin'd in opposition to a multitude of most plain scriptures, to revive the old pagan hypothesis of supreme and subordinate Deities. All those passages of scripture therefore which declare the divine *unity*, are so far from opposing the Deity of the SON and SPIRIT, that they tend greatly to confirm it, unless we suppose one part of scripture quite contradictory to another.

We may further observe, as we did when treating of the Deity of the SON, (and upon such subjects as these we cannot be too plain and explicit) that we do not believe the three divine persons to be three and

yet but one, in the *very same sense*, which would be a *contradiction* indeed : and tho' we pretend not *exactly* to know in *what sense* they are one, yet we are no more chargeable with believing we know not what, than those are who believe there is a God, or that there is in man a *union of soul and body*. For *how* these things can be, we cannot form the least idea, tho' it is next to impossible but that we should believe they *are*.

It ought also to be remark'd in all discourses of this nature, that we do not dispute about the superiority or inferiority of *office* sustain'd and executed by the three divine persons in the Godhead ; but only whether the holy scripture is consistent with itself, doth not teach us, that these three divine persons, known and distinguished by the appellations of FATHER SON and HOLY GHOST, whatever distinct characters they sustain in the oeconomy of man's redemption, yet as to *nature and essence* are inconceivably *one*. Accordingly that concise proof that the HOLY GHOST is no GOD at all,

because represented as *sent* by the Father and the Son, is no more a proof of that shocking assertion, than it would be, because the present King *sent* one of the court upon any particular embassy, therefore the person *sent* we are sure could not be of the same *nature* and in that respect equal with the King who *sent* him. I don't mean this as a parallel, any further than to show the extreme absurdity of such superficial reasoning, however it may have been admir'd and extoll'd. Besides, if the Holy Spirit in his office character as the comforter, was not represented as *sent* by the Father and the Son, would not this manifestly break the profess'd harmony which subsists betwixt the three divine persons? Would it not lead us to think the Father and the Son had nothing to do in the conveyance or application of spiritual blessings to the children of men; instead of their flowing from the love of the FATHER, thro' the merits and mediation of the SON, and by the immediate agency of the HOLY SPIRIT? Whereas the Holy Spirit being *sent* by the Father and the Son, ma-

nifestly shews the concurrence and harmony of the sacred three, and that they are not in design and intention, any more than in nature and essence, separate and distinct, but united. But to argue because of a distinction and subordination of *office*, there must be also a distinction and subordination of *nature*, is just the same, as we have already hinted, as tho' we should say, that two persons, the one sustaining a superior and the other an inferior office, tho' it were by mutual agreement, *could not* be possess'd of one and the same common, that is to say, *human* nature. I am the more particular and explicit upon this point, because in my opinion, the opposers of the doctrine pleaded for, have never paid sufficient regard to it, and if duly attended to, it will be found to obviate the most plausible objections against it, which they have ever been able to produce.

I would just say further, as was hinted also in the discourse upon the Deity of CHRIST, it is not *Athanasius* or his creed either, I de-



fire to vindicate, but the scripture doctrine of the Trinity, and now particularly the Deity of the HOLY GHOST. Which doctrine does by no means depend upon the character of *Athanasius*, whether it be good, or bad, nor is it connected with the damnable clauses contained in the creed which goes under his name. So that we look upon the conduct of our brethren, in calling all who espouse the common received doctrine of the Trinity, by the general name of *Athanasians*, as a low artifice, to throw an odium upon all who venture to declare, for this scriptural and important but at present unfashionable doctrine.

Let us now then directly enter upon the point in hand ; and see whether the HOLY GHOST be no GOD at all, or whether he be not with the FATHER and the SON, God over all blessed for ever ?

And here we have to do with two different parties, the one absolutely denying the *personality* of the HOLY GHOST, and the

ether, allowing his *personality* but absolutely denying his *Deity*.

As to the first of these, who deny the *personality* of the Holy Spirit, making him to be only a name a character or thing *personified*, in compliance with the custom of eastern writers, who commonly speak of qualities and properties under a personal character ; we have to say ;—if what is said of the HOLY SPIRIT in scripture, be not fully expressive of his *personality*, it seems absolutely impossible to say any thing, which shall express the *personality* of *any agent* whatever. For my own part, I ever have and believe ever shall look upon the prescribed form of baptism, as an undeniable proof of the *personality*, and as I shall hereafter endeavour to shew, of the Divinity also of the HOLY GHOST. They who deny the personality of the Spirit, commonly say *the Spirit* is only expressive of the power or energy of the FATHER. And upon this hypothesis, let us see what sense we can make of the prescribed form of baptism. “ Go, says our saviour to

his disciples, *teach all nations, baptizing them in the name of the FATHER and of the SON,*" and (according to this opinion) *of the power of the FATHER !* In the name of the Father, and in the name of the *power of the Father !* Let common sense determine, whether such an absurdity as this, could ever have dropp'd from the mouth of JESUS, who spake, his very enemies being judges, as never man spake ?

In like manner, what can more clearly evince the *personality* of the *Spirit*, than the form of the apostolical benediction ? "*The grace of our LORD JESUS CHRIST, the love of GOD, and the communion of the Holy Ghost, be with you all, Amen.*" The personality of the FATHER and the SON is not disputed ; and is there any more reason to call in question the personality of the HOLY GHOST ? Let us see however how this benediction will read, if we suppose the Holy Spirit to be only a power property or gift proceeding from the Father. "*The grace of our LORD JESUS CHRIST, the love of GOD,*

*and the communion* (it must then be read) *of the power of GOD be with you.*" As tho' the love of GOD did not include any exertion of his power or energy upon our behalf. Or suppose we read this benediction, (as I remember to have once heard it read at the close of public worship) in this manner. *The grace of our LORD JESUS CHRIST, the love of GOD, and the participation of a holy and devout temper be with you !* But may we not ask what authority there is for this interpretation ? May it not also be insisted upon that by the same rule that *Πνευμα αγιον* is translated *holy and devout temper* in this passage, it should be also translated in like manner in the before-mention'd passage concerning baptism ? And yet who does not see what palpable nonsense is hereby made of a most plain text of scripture ? And who, that is not by the force of prejudice involv'd in egyptian darkness itself, can possibly imagine our LORD commanded his disciples to go teach the nations, baptizing them in the name of the FATHER, and of the SON, and into the *name* (observe !) *of a*



*holy and devout temper?* Oh Sirs ! see to what ridiculous absurdities, those pretended sons of reason are reduced, whose pride leads them to aim at being wise above what is written.

That the HOLY GHOST is in many places put for the *gifts* and *powers* of the Holy Ghost, no one pretends to deny. But are we thence to argue there is *no such person* as is distinguish'd by the appellation *Holy Ghost*? Or does not common sense lead us to conclude the very reverse? Thus, to use the words of a modern writer,\* “ we denote a collection or volume of writings by the name of *Plato*, than which nothing is more common; but who would have thought of doing this, if no such person as *Plato* had ever existed; to whom by this appellation we impute them? And for what reason can we imagine those miraculous powers with which the apostles and others amongst the first profelytes to christianity were endowed,

\* The Rev. Mr. *Balkley* in his *Oeconomy* of the Gospel, B. iii. p. 336.

to have been signified by the terms *Holy Spirit*, if not in reference to the agency of a being or person so denominated in the communication and bestowment of them ? So that this kind of phraseology, far from militating against the *personality* of the spirit, does indeed afford no slight or inconsiderable proof of it."

Many other invincible arguments might be brought, to demonstrate the real personality of the Spirit, such as those passages of scripture which describe him as \* *understanding, willing, sending messengers, pleading, being grieved, teaching, reminding, testifying, reproofing* and the like ; but what has been offer'd already upon this head, may suffice. And as there are many who allow the *personality*, and yet *deny* the *Deity* of the Spirit, it may be more profitable to enter upon the consideration of those things which tend

\* See 1 Cor. ii. 10, 11. 1 Cor. xii. 11. *Isai.* vi. 8. compared with *Acts* xxviii. 5. *Acts* viii. 29. x. 19, 20. xiii. 1. 4. 1 *Tim.* iv. 1. *Rom.* viii. 26. *Isai.* lxiii. 10. *Eph.* iv. 30. *Jobn* xiv. 26. xv. 26. xvi. 8. with divers other similar passages.

immediately to prove, the HOLY SPIRIT is truly and properly GOD, or possessed of one nature and essence with the FATHER and the SON. We shall now therefore take his *personality* for granted, and only attend to the proofs of his *true and proper Deity*.

And here, as I design only a single discourse, thinking it best to be as concise as possible in controversy, it cannot be expected I should consider largely, or even touch upon *all* those passages of scripture, which relate to this great and important point. Nor will it I hope be thought necessary, if a few passages only are produced, which shall appear fully decisive with respect to this matter.

I begin then with observing only in the general, that the appellation which is almost invariably given to this sacred person in the word of GOD, "The HOLY GHOST," or the HOLY SPIRIT" (τὸ Πνεῦμα ἅγιον) seems strongly to imply his true and proper Deity. For can we suppose

this appellation would be given to a *meer creature* ? If so, by what appellation is it possible to distinguish the *creator* from a *creature* ? What is more characteristic of Deity, than the appellation, "The HOLY GHOST," the HOLY SPIRIT ?" Is *Gabriel*, or any of the angelic order thus dignified ? They are all *holy spirits* ; but can any one of them be called "The HOLY SPIRIT ?" Or can this appellation be given to any one but him who is with the FATHER and SON the one GOD ; called by way of emphasis, the Holy ONE of Israel ? This, I must confess hath ever had considerable weight upon my own mind, with respect to this important matter.

But not to rest the proof of this point here, I go on to observe, that the HOLY GHOST is expressly styled GOD in the words of my text. In the 3d verse *Peter* saith to *Ananias*, (who at the same time he *professed* to lay at the apostle's feet *all* the money he had sold his land for, *secreted* a part of it) "*why hath Satan filled thine heart*



*to lie unto the HOLY GHOST, and to keep back a part of the price of the land?"* And then adds, in the close of the next verse, "*thou hast not lied unto men, but unto GOD.*" If these words are not to be understood of the *Holy Ghost*, of whom are they to be understood? And if they are, do they not imply that lying unto the *Holy Ghost* and lying unto God, are synonymous terms and expressive of one and the same thing? And can this be true, unless the *Holy Spirit* be truly and properly God?—Indeed this and some other passages of a like nature so strongly imply the *Deity* of the *Holy Ghost*, that a certain modern writer\* before re-ferr'd to, candidly acknowledges that in *this passage*, and where the apostle *Paul* says, *ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you,*" and in divers other similar passages, we are evidently to understand by the *Holy Ghost*, the SOVEREIGN DEITY; tho' at other times, by the same expressions we are to understand

\* See *Bulkley's Oeconomy of the Gospel*, B. iii. p. 340.

another person and agent, distinct from, and in the opinion of this writer, *inferior* to, both the *Father* and the *Son*. But why we are in some places to understand by the *Holy Ghost* the SOVREIGN DEITY, and in some other places another and *inferior* agent, I know not, unless it be, that contrary to express scripture, we are *determined* not to understand *any passage* which evidently implies the *Deity* of the *Holy Spirit*, as referring to *him*; tho' in express words it speaks of him, and even by the very appellation, which of all others is most peculiarly appropriated to him.

That the *Holy Ghost* is however in my text and in many other places called GOD, is granted even by an adversary as to the point contended for. And yet that late champion, the author of what is called, "*An attempt to restore the supreme worship of GOD the Father Almighty*," asks with an air of triumph, where is the *Holy Ghost* called GOD or LORD in scripture? And in another part of that wonderful performance, ima-

gining himself one would think in the chair of infallibility and supreme authority, he issues out the following mandates. "Be sure to omit the *athanasian* creed, have nothing to do with that *damning* heresy. Omit also two expressions in the *nicene* creed, or rather the whole. Omit the third and fourth petitions of the litany. The first address to the FATHER, and the second to the SAVIOUR, are both very right ; but the third to the HOLY GHOST is wrong ; because the Holy Ghost is *no where in scripture called either GOD or LORD.*" But by this very *modest* writer's leave, I will venture to affirm that the *Holy Ghost* is called GOD in scripture and LORD too ; yea and that what is in one place attributed to the *Holy Ghost*, is in another expressly attributed not only to the LORD, but as it is in the original, even unto JEHOVAH. Compare *Heb. iii. 7, 9.* with *Exod. xvii. 7.* In the passages refer'd to from the epistle to the *Hebrews*, the *Holy Ghost* is represented as saying, "*Harden not your hearts as in—the day—when your fathers tempted ME, &c.* And in

the passage referr'd to from the book of *Exodus*, the children of Israel in the wilderness are represented as having tempted the LORD (in the original יהוה) saying is the LORD (יהוה) amongst us or not.

Further, the apostle *Paul* tells us, 1 Cor. ii. 10, 11. “ *The Spirit searcheth all things, yea the deep things of God ;*” adding, “ *for what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth no man but the Spirit of GOD?*” Now in this passage, doth not the apostle ascribe to the *Holy Spirit*, that peculiarly divine attribute *omniscience*? Nay, doth he not evidently compare the union or oneness of the *Holy Spirit* and God, to the union subsisting betwixt the soul or spirit of man, and his body?

And, passing over all those passages wherein *omnipresence* and *omnipotence* are also attributed to him, is not *eternity* expressly ascrib'd to him, *Heb. ix. 14?* \* “ *If, says*

\* To prove this passage is read in the best MSS. and versions, διὰ Πνεύματος αἰώνιου, thro' the eternal



the apostle in the preceding verse, *the blood of bulls and of goats and the ashes of an heifer, sanctified to the purifying of the flesh, how much more shall the blood of CHRIST, who thro' the ETERNAL SPIRIT offered himself without spot to GOD, purge your consciences from dead works ?*" Now here, let those who doubt of the *Deity* of the *Spirit*, pause and reflect. The *eternal Spirit*, and yet *no GOD* at all ! is it possible ? Is there any thing *more peculiar* to *Deity* than *eternity* ? And can then a meer creature be *eternal* ?—Methinks this

Spirit, and not as Dr. Clarke would have it, *διὰ Πνεύματος ἁγίου*, thro' the *holy Spirit*, I refer the reader to Poole's synopsis in locum. His words are, referring to Grotius, Riberus, Pareus, and other eminent critics for the support of them—*διὰ Πνεύματος αἰωνίου* habent codices optimi, et multi, imo omnes ; et ita legunt Syr. ver. et Theod. et Theodor. et Eras. et Cajet." And in support of the interpretation given of this passage, as referring to the HOLY SPIRIT properly so called and not to the *Deity* in general or the *divine nature* of CHRIST, as some have understood it, consult Doddridge's exposition on the place, note (k) and the writers he refers to. The conclusion of this excellent expositor's note, is in these words. " It seems a plain testimony to the *eternity*, and consequently the *Deity* of the Holy Spirit."

single passage, if impartially attended to, would be sufficient to determine the point before us. For we have the three persons distinctly mentioned; CHRIST, the *eternal Spirit*, and GOD, i. e. the FATHER. Now if they are not *one* in essence, and *equal* in power and glory, as the assembly's catechism expresseth it; then we must suppose there are two *Eternals*, or that there can be and is an *eternal* GOD, and an *eternal creature* who is *no* GOD at all. Or else, but an *inferior* GOD. For tho' the author before referr'd to, had positively laid it down as what the scripture *every where* declares, that the *Holy Ghost* is *no* GOD at all; yet afterwards, as tho' he was aware he could not defend what he had asserted, he says, "*Whether the Holy Ghost be a GOD or not, it no way alters the worship I contend for.*" So that there might be according to him, Gods many and Lords many, only *inferior* one to another, and all inferior to the FATHER. But if this might be, absurd as it is to suppose it, yet can there be more *eternal* Gods than one? Or if not, must not the HOLY

SPIRIT as well as the SON, be *one* with the divine FATHER ? And if so, sober considerate *Christians* will have no scruple to join in those prayers which end thus — “ *who liveth and reigneth with thee and the Holy Ghost, ever one GOD, world without end. Amen.* ” tho’ a person of much more consequence than the above author, should say as he does, — “ *be sure you never repeat or say amen to it, because that is giving your consent to a LIE.* ” A very modest decent speech no doubt !

I might now mention those passages wherein *divine works*\* are evidently ascrib’d to the Spirit ; and those texts in which † *miracles, inspiration, and saving operations* upon the heart of man, are also ascribed to the *Holy Spirit*. But I rather chuse to hasten to a conclusion, by attending to some of

\* *Gen.* i. 2. *Job* xxvi. 13. xxxiii. 4. *Psalms* xxxiii. 6. civ. 30. &c. &c.

† *Rom.* xv. 19. 2 *Pet.* i. 21. *Rom.* v. 5. xiv. 17. xv. 13. 16. *Titus* iii. 5. &c. &c.

those yet more important passages, wherein *divine worship* is evidently given to this holy agent.

And here, passing over many scriptures which are less explicit upon this point, I shall confine myself to the four following.

Let me ask then, whether in *2 Thess. iii. 5.* the *Holy Spirit* is not directly prayed to? "*And the LORD direct your hearts into the love of GOD, and into the patient waiting for CHRIST!*" The LORD pray'd to, is distinguish'd most expressly from GOD *the Father*, and also from CHRIST. Whom therefore can we understand to be mean't by the LORD, but the *Holy Spirit*? A similar passage which you may read at your leisure, you have in *1 Thess. iii. 12, 13.*

Again, in that solemn benediction of the apostle Paul's *2 Cor. xiii. 14.* "*The grace of the LORD JESUS CHRIST, and the love of GOD, and the communion of the Holy Ghost, be with you all. Amen!*" is there not an ad-



dress to the *Father Son and Spirit*? The apostle could bless only by praying to God for a blessing; and if this passage be a prayer or religious address, as it certainly is, it is as much a prayer or religious address to the SPIRIT, as to the FATHER and the SON. The before-mention'd author may therefore hence collect an answer to his impertinent question, "*where is the Holy Ghost invocated, or a single petition put up to him?*" and learn to be less confident, than he was when he declar'd, "*there was not actually a single petition put up to him.*"

- Let us next consider a little that remarkable passage in *Rev. i. 4.* "*Grace and peace be unto you, from him which is and which was and which is to come, and from the seven spirits which are before his throne, and from JESUS CHRIST*" and so on. The only question of any consequence upon this passage, is what are we to understand by the "*seven Spirits?*" Now that they are not *created Spirits*, seems I think I may say certain. "For these seven spirits, understand

by them what you will, are never once said to *worship* God themselves, (as that most excellent divine the judicious and accurate *Witsius* observes) which yet all the elders and living *creatures* are expressly said to do: but on the contrary these seven spirits are *invoked* by *John*; which honour belongs not to *created* spirits; and *John* invokes them in the *same manner*, and with the *same worship* as he gives to the *Father* and the *Son*, as the author with the Father and Son of grace and peace, without any note of discrimination." What then can we understand by the *seven Spirits*, unless the *Holy Spirit* of God? who may it is highly *probable*, to say no more, be styled the *seven spirits* of God, in reference to the *plenitude* and *perfection* of his gifts and graces? According to which, in the fifth chapter of this book, CHRIST is represented "in the *midst of the throne* as a lamb that had been slain, having seven horns and seven eyes which are the *seven spirits* of God." Now what *seven spirits* of God was CHRIST endowed with, unless be meant thereby the *Holy Spirit*,

with which he was anointed without measure in order to discharge his mediatorial work in human nature? And accordingly the learned Dr. *Lightfoot* upon this place, says that *John* terms the *Holy Ghost* the *seven spirits* according to the *Jews* common speech, who speak much of the *seven spirits* of the *Messiah*. I have however only to observe farther concerning this passage; notwithstanding the affected wit of being told, we may as well argue from it in favour of an address to the holy and glorious *ninity* as the holy *trinity*;\*—that nothing can be plainer, than that you must either understand this passage as referring to the *Holy Ghost*, or else actually suppose, that besides

\* Tho' I use the word *Trinity* in compliance with the common form of speaking, yet I would observe it is not for the word *Trinity* I plead, but for the doctrine implied in that word. And I would further observe that tho' *Calvin* and *Luther* express'd their disapprobation of the word *Trinity*, yet it is well known they were zealous advocates for the doctrine implied in it. I mention this, lest any should be misled by the quotations from these great reformers which appear in the Attempt, &c. and imagine they were favourers of Arianism.

the *Father* and the *Son* there are *seven* distinct spirits to whom religious worship is justly due ; contrary to an express declaration that we are to worship only *God*, and to serve him *alone*. To me therefore there appears no difficulty in applying this passage to the *Holy Spirit*, and it certainly contains a most lively proof of his true and proper Deity.

The last passage I would mention, but not the least considerable, is *Matt. xxviii. 19.* “ *Go ye therefore and teach all nations, baptizing them in the NAME of the FATHER, and of the SON, and of the HOLY GHOST.* ” Now is there I would ask any more solemn act of worship than baptism ? Is it not an express dedication of ourselves to the sacred three ? Is it not an *equal* dedication of ourselves to each of the three divine persons mentioned ? And is it not remarkable that it should be into the *name* and not into the *names* of the *Father Son* and *Holy Ghost* ? Does not this seem to imply that the name of the one is as the name of the other ?



—Men may tell us what they please, of our being baptized into the name of the *Father* in one sense, and in the name of the *Son* in another, and in the name of the *Holy Ghost* in a different sense still : but what *authority* have they for it, more than their own fancy ? And why might we not as well be baptized into the name of *Gabriel*, *Uriel*, and all the angels ? They are said to be *ministring* spirits, *sent* forth to *minister* to the heirs of salvation. Nay, why are we not baptized into the name of the minister, by whom we are baptized ? If *two creatures* the *Son* and *Holy Spirit* are join'd with the *creator* in one and the same act of religious worship, merely because they are employ'd by their creator, in some peculiar offices relative to man's redemption ; there seems to be no reason why *other creatures* who are employ'd in a *similar* tho' *subordinate* manner, as angels and ministers particularly, should not partake in their order, of the same high honour. But is it not repugnant to our first ideas of *Deity*, and the grossest affront that can

be offer'd to his *peerless unrivall'd* majesty ; to suppose two *creatures*, are united with their *supreme LORD* and *creator*, in one and the same *religious rite* ? And *meer creatures* the *Son* and *Spirit* must be, if they are not in nature and essence *one with the Father*. Or to say the least, is not being baptized equally into the name of the *Father Son* and *Holy Ghost* ; being in *one* and the *same act of worship*, and by the *same rite* devoted to *each* of the sacred three ; very *likely* to lead us into the notion, if there was nothing more to support it, that these divine persons are so inconceivably united in nature and essence as to be the ONE GOD ? This is however certain, so very inconsistent did this form of baptism appear to some of the ancient *Arians*, as a learned writer observes, that they laid it aside ; and baptized their followers into the name of the *uncreated FATHER*, the *created SON*, and the sanctifying *SPIRIT*, *created* by that *created Son*. And herein it must be confess'd they were consistent with themselves, however inconsistent with the word of God.

The form of baptism therefore which CHRIST has prescribed, if duly attended to, may perhaps shew the folly of that question; “ *How came our Saviour not to tell us the three persons are the one God ?*” Since it is evident from this as well as a variety of other passages, that in the most *plain simple unexceptionable* manner he has.

That the distinction of *supreme* and *subordinate religious* worship is absolutely unscriptural, appears most plainly from the first commandment. “ Thou shalt have *no other* Gods before me.” Which command so entirely appropriated all religious worship to God, that a very celebrated *arian* writer found himself oblig’d to suppose, that this command is *repealed* as far as it appropriates all worship to God. To such artifices are our celebrated reasoners oblig’d to have recourse, to support their unscriptural notions. But if the first command *be* repealed, may we not ask when, and by whom ? Our blessed LORD did not repeal it, nor ever declare that it was repealed. Nay,

when tempted by *Satan* to fall down and worship him, he repell'd the temptation by urging this command. "Get thee hence *Satan*, for it is written, Thou shalt worship the LORD thy God, and him *only* shalt thou serve." Which words were an answer to a temptation, not to pay *supreme* worship, for *Satan* pretended not to be God, but an *inferior* worship : and yet in opposition to *this*, tis said by our LORD,—and him (i. e. God) *only* shalt thou serve.

To conclude, let us take heed we do not think and speak lightly either of the *Son* or *Holy Spirit* ; lest, thro' our presumption rashness and folly, we be found in the end fighting against God. To offend the *Holy Spirit* particularly, in a bold presumptuous rash manner, will be followed with awful consequences. For whosoever shall in such a manner even speak a word against the *Holy Ghost*, whether he be a God or not, it shall not be forgiven him, neither in this world nor in that which is to come." And tho' I would be far from pretending to



throw the bolts of divine anger, yet I must own, when I consider the above-mention'd passage, I cannot help trembling for him who dares wantonly to say, "The Holy Ghost is no God at all."

I might have observed, in answer to the objection that the FATHER is always nam'd first, when mention'd with the *Son* and *Spirit*, the SON next, and the HOLY SPIRIT last; that the very contrary is true. In the apostolic benediction the SON is mention'd first, in the first of *Rev.* last.

But waving any thing further; if we attend to those scriptures on the one hand, which declare there is but *one* God and appropriate all religious worship to God; and on the other hand, to those scriptures which do either *fully imply* or *express* the *true and proper Deity* of the SON and SPIRIT as well as of the FATHER; what is the natural conclusion? Without entering into any metaphysical subtleties, surely it is this. That these three divine persons, tho'

distinct as to personality and office, and claiming therefore distinct and peculiar regards ; yet as to *nature* and *essence* are so *inconceivably one*, as to constitute the *one* God, to whom all honour and glory are due both now and for ever.

I have only to add, as there is the greatest reason to believe much of the opposition made to the doctrine I have been pleading for, hath been owing to a vain desire of being wise above what is written, and conceiving of that which in the very nature of it cannot but be inconceivable ; that it would be well for us perhaps seriously to consider the following maxim of a great critic, which is in english to this purpose. "*To be willing to continue ignorant of what our great master hath thought fit to conceal, is no inconsiderable part of christian learning.*"

T H E   E N D .

